



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



Edw T 1118.51.483

HARVARD COLLEGE
LIBRARY



FROM THE ESTATE OF
EDWIN HALE ABBOT

Class of 1855

OF CAMBRIDGE



3 2044 102 854 122

Greek and Latin.

ARNOLD'S CLASSICAL SERIES.

I.

**A FIRST AND SECOND LATIN BOOK
AND PRACTICAL GRAMMAR.** By THOMAS K. ARNOLD, A. M. Revised and carefully
Corrected, by J. A. Spencer, A. M. One vol. 12mo., 75 cts.

II.

LATIN PROSE COMPOSITION:

A Practical Introduction to Latin Prose Composition. By THOMAS K. ARNOLD, A. M.
Revised and Corrected by J. A. Spencer, A. M. 12mo., \$1.

III.

FIRST GREEK BOOK;

With Easy Exercises and Vocabulary. By THOMAS K. ARNOLD, A. M. Revised and Cor-
rected by J. A. Spencer, A. M. 12mo., 63 cts.

IV.

GREEK PROSE COMPOSITION:

A Practical Introduction to Greek Prose Composition. By THOMAS K. ARNOLD, A. M.
Revised and Corrected by J. A. Spencer, A. M. One vol. 12mo., 75 cts.

V.

GREEK READING BOOK,

For the Use of Schools; containing the substance of the Practical Introduction to Greek Com-
position, and a Treatise on the Greek Particles, by the Rev. THOMAS K. ARNOLD,
A. M., and also a Copious Selection from Greek Authors, with English
Notes, Critical and Explanatory, and a Lexicon, by
J. A. Spencer, A. M. 12mo., \$1 50

VI.

CORNELIUS NEPOS;

With Practical Questions and Answers, and an Imitative Exercise on each Chapter. By
THOMAS K. ARNOLD, A. M. Revised, with Additional Notes, by Prof. Johnson,
Professor of the Latin Language in the University of the City of
New-York. 12mo. A new, enlarged edition, with
Lexicon, Index, &c., \$1.

"ARNOLD'S GREEK AND LATIN SERIES.—The publication of this valuable collection of classical school books may be regarded as the presage of better things in respect to the mode of teaching and acquiring languages. Heretofore boys have been condemned to the drudgery of going over Latin and Greek Grammar without the remotest conception of the value of what they were learning, and every day becoming more and more disgusted with the dry and unmeaning task; but now, by Mr. Arnold's admirable method—substantially the same with that of Ollendorff—the moment they take up the study of Latin or Greek, they begin to learn sentences, to acquire ideas, to see how the Romans and Greeks expressed themselves, how their mode of expression differed from ours, and by degrees they lay up a stock of knowledge which is utterly astonishing to those who have dragged on month after month in the old-fashioned, dry, and tedious way of learning languages.

"Mr. Arnold, in fact, has had the good sense to adopt the system of nature. A child learns his own language by *imitating* what he hears, and constantly *repeating* it till it is fastened in the memory; in the same way Mr. A. puts the pupil immediately to work at Exercises in Latin and Greek, involving the elementary principles of the language—words are supplied—the mode of putting them together is told the pupil—he is shown how the ancients expressed their ideas; and then, by repeating these things again and again—*iterum iterumque*—the docile pupil has them indelibly impressed upon his memory and rooted in his understanding.

"The American Editor is a thorough classical scholar, and has been a practical teacher for years in this city. He has devoted the utmost care to a complete revision of Mr. Arnold's works, has corrected several errors of inadvertence or otherwise, has rearranged and improved various matters in the early volumes of the series, and has attended most diligently to the accurate printing and mechanical execution of the whole. We anticipate most confidently the speedy adoption of these works in our schools and colleges."

"Arnold's Series of Classical Works has attained a circulation almost unparalleled, being introduced into nearly all the Colleges and leading Educational Institutions in the United States."

CICERO DE OFFICIIS.

WITH ENGLISH NOTES.

Chiefly selected and translated from the editions of Zumpt and Bonnell.

BY THOMAS A. THACHER,

Assistant Professor of Latin in Yale College.

One volume 12mo. 90 cents.

This edition of *De Officiis* has the advantage over any other with which we are acquainted, of more correct notes, better arrangement, and a more beautiful typography. The text of Zumpt appears to have been closely followed, except in a very few instances, where it is varied on the authority of Beier, Orelli and Bonnell. Teachers and students will do well to examine this edition.

"Mr. Thacher very modestly disclaims for himself more than the credit of a compiler and translator in the editing of this work. Being ourselves unblessed with the works of Zumpt, Bonnell, and other German writers to whom Mr. T. credits most of his notes and comments, we cannot affirm that more credit is due him than he claims for his labors, but we may accord him the merit of an extremely judicious and careful compiler, if no more; for we have seen no remark without an important bearing, nor any point requiring elucidation which was passed unnoticed.

"This work of Cicero cannot but interest every one at all disposed to inquire into the views of the ancients on morals.

"This valuable philosophical treatise, emanating from the pen of the illustrious Roman, derives a peculiar interest from the fact of its being written with the object to instruct his son, of whom the author had heard unfavorable accounts, and whom the weight of his public duties had prevented him from visiting in person. It presents a great many wise maxims, apt and rich illustrations, and the results of the experience and reflections of an acute and powerful mind. It is well adapted to the use of the student by copious and elaborate notes, explanatory of the text, affording ample facilities to its entire comprehension. These have been gleaned with great judgment from the most learned and reliable authorities,—such as Zumpt, Bonnell, and others. Mr. Thacher has evinced a praiseworthy care and diligence in preparing the volume for the purposes for which it was designed."

EXERCISES IN GREEK PROSE COMPOSITION.

ADAPTED TO THE

FIRST BOOK OF XENOPHON'S ANABASIS.

BY JAMES R. BOISE,

Professor in Brown University.

One volume, 12mo. Price seventy-five cents.

"For the convenience of the learner, an English-Greek Vocabulary, a Catalogue of the Irregular Verbs, and an Index to the principal Grammatical Notes have been appended.

"A school-book of the highest order, containing a carefully arranged series of exercises derived from the first book of Xenophon's *Anabasis*, (which is appended entire,) an English and Greek vocabulary and a list of the principal modifications of irregular verbs. We regard it as one peculiar excellence of this book, that it presupposes both the diligent scholar and the painstaking teacher, in other hands it would be not only useless, but unusable. We like it also, because, instead of aiming to give the pupil practice in a variety of styles, it places before him but a single model of Greek composition, and that the very author who combines in the greatest degree, purity of language and idiom, with a simplicity that both invites and rewards imitation." —*Christian Register*.

"Mr. Boise is Professor of Greek in Brown University, and has prepared these exercises as an accompaniment to the First Book of the *Anabasis* of Xenophon. We have examined the plan with some attention, and are struck with its utility. The exercises consist of short sentences, composed of the words used in the text of the *Anabasis*, and involving the same constructions; and the system, if faithfully pursued, must not only lead to familiarity with the author, and a natural adoption of his style, but also to great ease and faultless excellence in Greek composition." —*Protestant Churchman*.

GREEK OLLENDORFF;

BEING A

PROGRESSIVE EXHIBITION

OF THE

PRINCIPLES OF THE GREEK GRAMMAR:

Designed for Beginners in Greek,

AND AS A

BOOK OF EXERCISES FOR ACADEMIES AND COLLEGES.

BY

ASAHEL C. KENDRICK,

PROFESSOR OF THE GREEK LANGUAGE AND LITERATURE
IN THE UNIVERSITY OF ROCHESTER.

NEW-YORK :

D. APPLETON & COMPANY, 200 BROADWAY.

PHILADELPHIA :

GEO. S. APPLETON, 164 CHESNUT-ST.

1851.

Edge T 1118.51.483

**HARVARD COLLEGE LIBRARY
FROM THE ESTATE OF
EDWIN MALE ABBOT
DECEMBER 28, 1931**

ENTERED, according to Act of Congress, in the year 1850, by

D. APPLETON & COMPANY,

**In the Clerk's Office of the District Court of the United States for the Southern
District of New-York.**

P R E F A C E .

THE present work is what its title indicates, strictly an *Ollendorff*, and aims to apply the methods which have proved so successful in the acquisition of the Modern languages to the study of the Ancient Greek, with such differences of course as the different genius of the Greek, and the different purposes for which it is studied, would suggest. It differs from the modern Ollendorffs in containing Exercises for reciprocal translation, in confining them within a smaller compass, and in a more methodical exposition of the principles of the language. It differs, on the other hand, from other excellent elementary works in Greek, which have recently appeared, in a more rigid adherence to the Ollendorff method, and the greater *simplicity* of its plan ; in simplifying as much as possible the character of the Exercises, and keeping out of sight every thing which would divert the student's attention from the naked construction.

The object of the Author in this work was two-fold ; first, to furnish a book which should serve as an

introduction to the study of Greek, and precede the use of any Grammar. It will therefore be found, although not claiming to embrace all the principles of the Grammar, yet complete in itself, and will lead the pupil, by insensible gradations, from the simpler constructions to those which are more complicated and difficult. The exceptions, and the more strictly idiomatic forms, it studiously leaves one side, and only aims to exhibit the regular and ordinary usages of the language, as the proper starting point for the student's further researches. In presenting these, the Author has aimed to combine the strictest accuracy with the utmost simplicity of statement. He hopes, therefore, that his work will find its way among a younger class of pupils than have usually engaged in the study of Greek, and will win to the acquisition of that noble tongue many in our Academies and Primary Schools who have been repelled by the less simple character of our ordinary text-books. On this point he would speak earnestly. This book, while he trusts it will bear the criticism of the scholar, and be found adapted to older pupils, has been yet constructed with a constant reference to the wants of the young; and he knows no reason why boys and girls of twelve, ten, or even eight years of age, may not advantageously be put to the study of this book, and, under skilful instruction, rapidly master its contents. And when mastered, its outline of grammatical principles is so full and comprehensive that the filling up will be a

pleasure rather than a task. With the younger class of pupils, he would suggest that the rules for accent, and some of the other minor points, should be postponed to a second or third perusal. With older pupils, the accents, and, with all, *quantity* should from the first receive diligent attention.

Another object of this work is to furnish students with a book of Exercises to accompany the Grammar in any stage of their Greek studies. It was in the oral Exercises, which the Author has been in the habit of holding with his classes in College, that the conception of this work originated; and no time, he believes, could be more profitably employed by the Greek student, than that spent in going thoroughly, with or without writing, over the entire body of Exercises contained in this work, and such others of like character as the teacher may originate at the time. The absence of any peculiar grammatical nomenclature will enable the work to be used in connection with any Grammar; and the number of words introduced is purposely very small, in order that the pupil's attention may not be diverted from the principles of construction by an effort to remember unfamiliar words. It is, in fact, a marked feature of this book that it aims to present the leading principles of the Greek language through the medium of a very small number of words, and those words, in almost all cases, the names of very familiar, and through all the earlier part of the book, physical objects. Hence,

it has not been deemed necessary to furnish any vocabulary of the words employed, as they are of so frequent recurrence that the attentive pupil cannot forget them.

With these explanations, the Author cheerfully, and yet diffidently, submits his work to the public. That it will be as favorably *judged* as it ought to be he has no doubt; but that it will be as much *used* as it ought to be he is not so confident. He has labored with conscientious diligence to make it at once a reliable and attractive guide to those who are either commencing, or seeking to perfect an acquaintance with the noblest of human languages. He is, to some extent, aware of its imperfections, and, should it meet a favorable reception, he will spare no pains to render it still more worthy of public approval. For the tasteful and attractive typographical dress, in which it appears, he is indebted to the liberality of his publishers, the Messrs. Appletons, whose excellent series of school-books is commanding universal favor.

GREEK OLLENDORFF.

INTRODUCTION.

§ 1. *The Alphabet.*

1. The Greek Alphabet consists of twenty-four letters, as follows:—

Form.	Name.	Sound.
<i>A</i> α	<i>Ἄλφα</i> Alpha	a (<i>ah</i>)
<i>B</i> β	<i>Βῆτα</i> Bēta	b
<i>Γ</i> γ	<i>Γάμμα</i> Gamma	g (<i>hard</i>)
<i>Δ</i> δ	<i>Δέλτα</i> Delta	d
<i>E</i> ε	<i>Ἐψιλόν</i> Epsilon	ē (<i>short</i>)
<i>Z</i> ζ	<i>Ζῆτα</i> Zēta	z, dz,
<i>H</i> η	<i>Ἡτα</i> Eta	ē (ā) (<i>long</i>)
<i>Θ</i> θ	<i>Θῆτα</i> Thēta	th (<i>in thin</i>)
<i>I</i> ι	<i>Ἰώτα</i> Iōta	i (e)
<i>K</i> κ	<i>Κάππα</i> Kappa	k
<i>Λ</i> λ	<i>Λάμβδα</i> Lambda	l
<i>M</i> μ	<i>Μῦ</i> Mu	m
<i>N</i> ν	<i>Νῦ</i> Nu	n
<i>Ξ</i> ξ	<i>Ξί</i> Xi	x
<i>O</i> ο	<i>Ὅ μικρόν</i> Omicron	ō (<i>short</i>)
<i>Π</i> π	<i>Πί</i> Pi	p
<i>P</i> ρ	<i>Ῥῶ</i> Rho	r
<i>Σ</i> σ (s final)	<i>Σίγμα</i> Sigma	s (<i>sharp</i>)
<i>T</i> τ	<i>Ταῦ</i> Tau	t
<i>Υ</i> υ	<i>Ὑ ψιλόν</i> Upsilon	u
<i>Φ</i> φ	<i>Φί</i> Phi	ph
<i>X</i> χ	<i>Χί</i> Chi	ch
<i>Ψ</i> ψ	<i>Ψί</i> Psi	ps
<i>Ω</i> ω	<i>Ὠ μέγα</i> Omēga	ō (<i>long</i>)

2. The letters are divided into *Vowels* (seven) and *Consonants* (seventeen). *Vowels*, $\alpha, \varepsilon, \eta, \iota, \omicron, \upsilon, \omega$.

3. The consonants are divided into *simple* consonants and *double* consonants. The *simple* consonants consist of *nine mutes*, $\pi, \beta, \varphi, \kappa, \gamma, \chi, \tau, \delta, \theta$,

four liquids, λ, μ, ν, ρ ,

and the *sibilant* (or *hissing*), σ .

4. The *mutes* are subdivided as follows:

π, β, φ , pronounced with the lips; lip-letters, *labials*.

κ, γ, χ , " " palate; palate-letters, *palatals*.

τ, δ, θ , " " tongue; tongue-letters, *linguals*.

Again, π, κ, τ , are *smooth* (unaspirated).

φ, χ, θ " *rough* (fully aspirated).

β, γ, δ " *medial* (partially aspirated).

5. *Double* consonants.

ψ from $\pi\sigma, \beta\sigma, \varphi\sigma$.

ξ " $\kappa\sigma, \gamma\sigma, \chi\sigma$.

ζ sometimes " $\delta\sigma$ or $\sigma\delta$.

REM.—Thus whenever $\pi\sigma, \beta\sigma, \varphi\sigma$ come together, they form

ψ . $\kappa\sigma, \gamma\sigma, \chi\sigma$ form ξ . But *lingual* consonants, τ, δ, θ ,

$\nu, \nu\tau$ before σ are generally *dropt*.

§ 2. *Sounds of the Letters.*

1. The vowels are seven.

Short, ε, \omicron .

Long, η, ω .

Doubtful, α, ι, υ (sometimes short and sometimes long).

Thus, $\tilde{\alpha}, \tilde{\varepsilon}, \tilde{\iota}, \tilde{\omicron}, \tilde{\upsilon}$ the short vowels,

$\bar{\alpha}, \bar{\eta}, \bar{\iota}, \bar{\omega}, \bar{\upsilon}$ the long vowels.

REM. 1.—The mark \smile denotes a short, $\bar{\smile}$ a long vowel.

" 2. The long vowels are the short vowels doubled, and require twice the time in pronunciation; thus,

$\tilde{\alpha}\tilde{\alpha} = \bar{\alpha}, \tilde{\varepsilon}\tilde{\varepsilon} = \bar{\eta}, \tilde{\iota}\tilde{\iota} = \bar{\iota}, \tilde{\omicron}\tilde{\omicron} = \bar{\omega}, \tilde{\upsilon}\tilde{\upsilon} = \bar{\upsilon}$.

2. \check{a} , \bar{a}	sound like <i>ah</i> , <i>ah</i> ,	$\pi\check{\alpha}$ -τηρ, $\delta\bar{\alpha}$ -λος.
ε , η	" "	<i>a</i> in <i>fāte</i> , <i>fāme</i> , $\lambda\check{\varepsilon}$ -γω, η -δῆ.
\check{e} , \bar{e}	" "	<i>e</i> " <i>mē</i> , <i>scēne</i> , $\tau\check{\varepsilon}$ -ρος, $\chi\rho\bar{\varepsilon}$ -σω.
o , ω	" "	<i>o</i> " <i>nōte</i> , <i>lōne</i> , $\lambda\check{o}$ -γος, $\lambda\bar{\omega}$ -τος.
\check{u} , \bar{u}	" "	<i>u</i> " <i>lūte</i> , <i>tūne</i> , $\pi\check{u}$ -ρος, $\theta\bar{u}$ -μος.

3. The short vowels, \check{a} , ε , \check{e} , o , approximate the sounds of the corresponding English vowels in *fāt*, *mēt*, *pīn*, *nōt*, especially (1) when followed by a consonant in the same syllable; as, $\tau\check{\alpha}\tau$ -τω, $\pi\check{\varepsilon}\nu$ -τε, $\sigma\tau\bar{\iota}\lambda$ -βω, $\delta\lambda$ -βος = *tātto*, *pēnte*, *stīlbo*, *ōlbos*; (2) in an accented antepenult; as, $\check{\alpha}$ -δῆ-κος, $\check{\varepsilon}$ -λᾶ-βον, $\check{\iota}$ -στᾶ-ται, \check{o} -χᾶ-τος = *ādīkos*, *ēlābon*, *istātai*, *ōketos*.

REM. 3.—The pupil should carefully distinguish in pronunciation the long and short vowels, as, $\tau\check{\alpha}\tau$ -τω and $\pi\rho\check{\alpha}\tau$ -τω, $\chi\rho\bar{\iota}$ -ω and $\chi\rho\check{\iota}$ -σω, $\delta\check{\iota}$ and $\delta\bar{\eta}$, $\delta\check{\iota}$ -κη and $\nu\bar{\iota}$ -κη, $\tau\check{o}$ and $\tau\bar{\omega}$, $\tau\check{u}$ -πος and $\theta\bar{u}$ -μος. Thus $\lambda\check{o}$ -γος, not *lo-gos*, but nearly, *lōg-os*.

4. The *Diphthongs* are always long, except *ai* and *oi* which in respect to Accent are generally in inflexion regarded as short at the end of words, as, $\check{\alpha}\nu\theta\rho\acute{\omega}\pi\omicron\iota\varsigma$, but $\acute{\alpha}\nu\theta\rho\acute{\omega}\pi\omicron\iota\varsigma$. They are,

ai , ei , oi , ηi , ωi , ui

av , ev , ov , ηv , ωv

$\check{a}i$ sounds like *ay* (English adverb of affirmation).

εi " " $\bar{\imath}$ in *mine*.

oi " " $\bar{o}i$ " *voice*.

av " " $\bar{o}w$ " *now*.

εv , ηv " " \bar{u} " *true or you in your*.

ov , ωv " " $\bar{o}o$ " *moon*.

ui " " *we*, as νi -ος, $\hbar w e$ -ος.

5. $\bar{a}i$, ηi , ωi , are generally written thus, α , η , ω , except with capitals, as, Ai , Hi , Ωi . The *iota* written under

the vowel is called *Iota subscript*, and is not heard in pronunciation.

6. Note especially the following consonants,

γ before α , γ , χ , sounds like *n* in *anchor*, as $\alpha\gamma\gamma\omicron\varsigma$ = ang-gos.

θ always *sharp* as in *thin*.

ζ like *dz*.

σ always sharp as in *this* (never soft as in *these*).

σ and τ never like *sh*; thus $A-\sigma\tau-\alpha$, $\Gamma\alpha-\lambda\alpha-\tau\iota-\alpha$, not A-shē-a, Ga-la-shē-a.

7. *Examples.* $\delta\epsilon = da\check{y}$, $\delta\eta = da\bar{y}$.

$\epsilon-\gamma\omega = \check{a}-g\bar{o}$; (nearly = $\check{e}-g\bar{o}$.)

$\tau\omicron\upsilon = too$, $\tau\omicron\nu = t\bar{o}ne$.

$\mu\omicron\upsilon-\sigma\check{\alpha} = moo-s\check{a}$.

$\sigma\pi\epsilon\iota-\rho\omega = sp\bar{i}-ro$, $\pi\bar{\upsilon}\rho = p\bar{u}re$.

$\omicron\iota-\kappa\check{\iota}-\alpha = \omicron\iota-k\check{\iota}-a$, $\sigma\phi\alpha\iota-\rho\check{\alpha} = sphai-r\check{a}$.

$\pi\eta-\gamma\eta = pay-gay$.

§ 3. *Breathings and Punctuation-marks.*

1. The *Breathings* are placed over the initial vowel of a word, or in case of diphthongs, over the second vowel. The *smooth* breathing (') is not heard in pronunciation; the *rough* (´) is our *h*. Thus, $\acute{\epsilon}\nu = en$, $\acute{\eta}\nu = hen$; $\omicron\upsilon = oo$, $\omicron\upsilon = hoo$, $\omicron\iota = hoi$. The vowel υ and the consonant ρ at the beginning of a word are always rough, $\nu\acute{\iota}\omicron\varsigma$, $\rho\acute{o}\delta\omicron\nu$.

2. Marks of Interpunction. Besides the comma and period, the Greek has the colon, thus, $\tau\omicron\nu\tau\omicron \cdot \kappa\alpha\iota$, and the interrogation-mark, thus. (;) as $\tau\acute{\iota}\varsigma$; *who*?

§ 4. *Accents.*

1. The *Accents* are three, indicating the *tone* with which the syllable was formerly pronounced.

(a) The *acute* ' denotes a sharp and rising tone, (ὀξύς τόνος,) λόγος.

(b) The *grave* ` denotes a depressed or falling tone (βαρὺς τόνος).

(c) The *circumflex* ~ denotes both a rising and a falling, or *winding* tone (περισπώμενος τόνος), σφῦ-ρα.

REM. 1.—The circumflex is made up of an acute and grave drawn together; hence it requires a *long vowel* or *diphthong*, as ρό-ος = ροῦς, ρῆ-μᾶ = ρῆ-μᾶ.

2. (a) The acute can stand on either of the three last syllables;

(b) The circumflex on either of the two last.

(c) The grave is never written except on the last syllable, and then only where it stands as a *softened acute*.

3. Words are named from their accent.

- | | | | |
|-------|-------------------|-------------------|--|
| (1) { | Those with acuted | <i>ultimate</i> , | <i>Oxytone</i> . |
| | " | " | <i>penult</i> , <i>Paroxytone</i> . |
| | " | " | <i>antepenult</i> , <i>Proparoxytone</i> . |
| (2) { | With circumflexed | <i>ultimate</i> , | <i>Perispomena</i> or |
| | | | winding. |
| (2) { | " | " | <i>penult</i> , <i>Properispomena</i> . |
| | | | |
- (3) Those with unaccented ultimate, *Barytone*.

4. Proparoxytones and Properispomena always require a *short ultimate*, as ἄνθρωπος *Proparoxytone*; but ἄνθρωπον *Paroxytone*, σφῦ-ρα *Properispomenon*, σφύρα, *Paroxytone*.

REM. 2.—οι and αι are generally short in inflexion at the end of words, as ἄνθρωποι, χῶραι.

5. No accent but an acute can stand on the penult, when the ultimate is long; none but a circumflex can

stand on a *long* penult, when the ultimate is short.
 χώρᾱ, σφύρεᾱ, σφῦρᾱ, σφῦρεᾱ, πράττω, πράττεῖ.

6. In continued discourse an oxytone has its accent depressed, and appears as a Barytone (see above 2 c); thus καὶ ἐγὼ μὲν ὀρῶ, for καὶ ἐγὼ μὲν ὀρῶ. Before any mark of punctuation the acute remains; as, καὶ ἐγώ, καὶ σύ.

☞ Observe any word with the grave accent written on its final syllable is only *apparently* a Barytone. It is in fact an *Oxytone*.

7. *Proclitics*.

ὁ,	ἡ,	οἱ,	αἱ,	forms of the article,
ἐν,	ἐκ(ἐξ),	εἰς,		Prepositions,
εἰ,	ὡς,	οὐ(οὐκ),		Particles,

are so closely united with the following words that they lose their accent, and are called *Proclitics*, or *Atonics*.

8. *Enclitics*. Several small words are so closely connected with the preceding word, that they throw their accent back upon it, and are called *Enclitics*; thus,

τοῦτό γε	for	τοῦτο γέ,
ἀνὴρ τις,	"	ἀνὴρ τίς,
λόγος τε	"	λόγος τέ.

9. The Greek accent-marks influence our pronunciation only so far as they indicate the *quantity* of the syllable. English usage accents the penult syllable when it is *long*, as, ἔχουσι = e-kōo-si; when it is *short*, the antepenult, as ἔ-λαβον = el-ā-bon, ἔ-χε-τε = ěk-e-te.

GREEK OLLENDORFF.

FIRST LESSON.

1. Nouns, Adjectives, Pronouns and Participles in Greek have three *Genders*, the Masculine, Feminine, and Neuter; three *Numbers*, the Singular, Dual (denoting two), and Plural; and five *Cases*, the Nominative, Genitive, Dative, Accusative, and Vocative.

2. The Article.

ὁ ἡ τό, *the*,

	SING.		
	M.	F.	N.
Nom.	ὁ	ἡ	τό
Gen.	τοῦ	τῆς	τοῦ
Dat.	τῷ	τῇ	τῷ
Acc.	τόν	τήν	τό
Voc.	wanting.		
	DUAL.		
Nom. & Acc.	τώ	ταῖ	τώ
Gen. & Dat.	τοῖν	ταῖν	τοῖν
	PLUR.		
Nom.	οἱ	αἱ	ταῖ
Gen.	τῶν	τῶν	τῶν
Dat.	τοῖς	ταῖς	τοῖς
Acc.	τούς	τάς	ταῖ
Voc.	wanting.		

REM.—In the Dual the forms of the Nom. Acc. and Voc. and of the Gen. and Dat. are always alike.

Accent.—ὁ, ἡ, οἱ, αἱ *Proclitics* (see Introd. § 4. 7).

The Gen. and Dat. in all the numbers, *Perispomena*.

The other forms, *Oxytone*.

The First Declension.

3. There are three principal modes of declining nouns in Greek, called the First, Second, and Third Declensions. The First Declension has in the Nom. four endings, α and η Fem., ας and ης Masc.

4. οἰκία, a house.

SING.		
N.	οἰκία	a house,
G.	οἰκίας	of a house,
D.	οἰκίᾳ	to, for, with a house,
A.	οἰκίαν	a house,
V.	οἰκίᾱ	O house.
DUAL.		
N. A. & V.	οἰκίᾱ	both houses,
G. & D.	οἰκίαιν	of and to, for, with both houses.
PLUR.		
N.	οἰκίαι	houses,
G.	οἰκίων	of houses,
D.	οἰκίαις	to, for, with houses,
A.	οἰκίας	houses,
V.	οἰκίαι	O houses.

So all nouns of the First Decl. in *a pure* (i. e. *a* preceded by a vowel) and *ρα*; as,

σκιᾶ,	a shadow.
ἑστῖᾱ,	a hearth.
θύρᾱ,	a door.

5. *Rule.* The Art. agrees with its Subst. in Gender, Number, and Case; as,

ἡ οἰκία,	the house.
αἱ οἰκίαι,	the houses.
τῆς σκιᾶς,	of the shadow.
τῶν ἑστιῶν,	of the hearths.
ταῖς θύραις,	to (with) the doors.

Accent.—The Gen. Plur. in this Decl. is *perispomenon*; as, οἰκιῶν. *Oxytones* make the Gen. and Dat. of all the numbers *perispomena*; as, σκιᾶς, σκιᾷ, σκιαῖν, σκιῶν, σκιαῖς.

6. EXERCISES.

I. Render into English.

Οἰκία.—Ἡ οἰκία.—Οἰκίας.—Τῆς οἰκίας.—
Οἰκίαι.—Αἱ οἰκίαι.—Οἰκιῶν.—Τῶν οἰκιῶν.—
Σκιά.—Ἡ σκιά.—Τῆς σκιᾶς.—Τῇ σκιᾷ.—Σκιαί.
—Αἱ σκιαί.—Σκιῶν.—Τῶν σκιῶν.—Σκιαῖς.—
Ἑστία.—Ἡ ἑστία.—Ἑστίας.—Τῇ ἑστία.—Τὴν
ἑστίαν.—Ἑστίαι.—Τῶν ἑστιῶν.—Θύρα.—Ἡ θύ-
ρα.—Τῆς θύρας.—Θύραν.—Αἱ θύραι.—Θύραις.
—Τὰς θύρας.

II. Render into Greek.

A house.—The house.—Of the house.—Of the
houses.—The houses.—With the houses.—A door.—Of

a door.—With the door.—With the doors.—Of the doors.—The doors.—Doors.—A hearth.—Of a hearth.—Of the hearth.—Of hearths.—Of the hearths.—To the hearths.—A shadow.—The shadow.—Shadows.—The shadows.—Of the shadows.—Of a shadow.—With the shadow.—With shadows.

SECOND LESSON.

7. We decline *σκιά*, a shadow, to show fully its accentuation.

SING.	DUAL.	PLUR.
N. <i>σκιά</i>		N. <i>σκιαί</i>
G. <i>σκιάς</i>	N. A. V. <i>σκιά</i>	G. <i>σκίων</i>
D. <i>σκιά</i>	G. D. <i>σκιαῖν</i>	D. <i>σκιαῖς</i>
A. <i>σκιάς</i>		A. <i>σκιάς</i>
V. <i>σκιά</i>		V. <i>σκιαί</i>

So *στοά*, *ᾶς*, a porch, portico,
ἡ στοά, the porch.

8. *Rule*.—One Noun governs another which depends upon it in the Gen.; as,

A door of a house,

A door of the house,

To the porch of the house,

The shadows of the doors,

Of the shadow of a porch.

θύρα οἰκίας or *οἰκίας θύρα*.

θύρα τῆς οἰκίας.

τῆς οἰκίας θύρα.

τῇ στοᾷ τῆς οἰκίας.

αἱ σκιαί τῶν θυρῶν.

τῆς σκιάς στοᾶς.

REM.—The Gen. thus placed may be called the *Partitive* Gen.; for the *Adj.* or *attributive* Gen. see Lesson XIX.

9. EXERCISES.

I. Render into English.

Σκιά.—*Ἡ σκιά*.—*Ἡ στοά*.—*Ἡ στοὰ τῆς οἰκίας*.—*Τῆς οἰκίας αἱ στοαί*.—*Σκιά θύρας*.—

Σκιά τῆς θύρας.—Τῶν θυρῶν σκιαί.—Αἱ σκιαὶ τῶν θυρῶν.—Ταῖς σκiais τῶν οἰκιῶν.—Θύρα.—Ἡ θύρα.—Αἱ θύραι τῆς οἰκίας.—Τῶν θυρῶν τῆς οἰκίας.—Ἡ ἐστία.—Ἡ ἐστία τῆς οἰκίας.—Ταῖς ἐστiais τῶν οἰκιῶν.—Ἐστίαι οἰκιῶν.—Αἱ ἐστίαι τῶν οἰκιῶν.

II. Render into Greek.

A door.—The door.—A door of a house.—The doors of a house.—Doors of houses.—The doors of the houses.—The shadows.—Of the shadows.—The shadow of the house.—Of the shadow of the house.—To the shadow of the door.—With the shadows of the doors.—A hearth.—Of the hearth.—To or for the hearths.—Of the hearth of the house.—The hearths of the houses.—The door of the porch.—The shadows of the porch.—The porches of the house.—A porch of a house.—Porches of houses.

THIRD LESSON.

10. ἔχω, *I have*, (Ind. Pres.)

SING.		
1 Pers.	ἔχω,	<i>I have,</i>
2 Pers.	ἔχεις	<i>thou hast, you have,</i>
3 Pers.	ἔχει	<i>he, she, it has.</i>
DUAL.		
2 Pers.	ἔχετε	<i>you two have,</i>
3 Pers.	ἔχοντες	<i>they two have.</i>
PLUR.		
1 Pers.	ἔχομεν	<i>we have,</i>
2 Pers.	έχετε	<i>ye or you have,</i>
3 Pers.	έχουσιν(ν)	<i>they have.</i>

✎ We shall give the 2 Pers. Sing. by *you* (instead of *thou*) in conformity with English usage. The connection will generally show whether 'you' indicates the Sing. or the Plur. If not, the pupil can select which number he pleases.

REM. 1.—The *ν* written thus (*ν*), as in ἔχουσι(*ν*) (called movable *ν*) is used before a vowel and at the end of sentences; but is omitted before a consonant; as,

ἔχουσιν οἰκίαν.
οἰκίαν ἔχουσιν.
ἔχουσι θύρας.

REM. 2.—*Accent.* The accent of verbs is usually as far from the final syllable as possible. Hence, ἔχω, ἔχετον, ἔχουσιν (Intro. § 4).

11. *Rule.* Active verbs generally take their object in the Acc.

<i>I have a house,</i> <i>Have you a house?</i> <i>Have we houses?</i> <i>You have houses,</i> <i>The house has a door,</i> <i>Has it a door?</i> <i>Houses have porches.</i>	ἔχω οἰκίαν or οἰκίαν ἔχω. οἰκίαν ἔχεις; ἔχεις οἰκίαν; ἔχομεν οἰκίας; οἰκίας ἔχομεν; οἰκίας ἔχετε. ἡ οἰκία θύραν ἔχει. θύραν ἔχει; οἰκίαι στοὰς ἔχουσιν.
---	---

οὐ, οὐκ, οὐχ, *not, no* (*Proclitic*, Intro. § 4. 7).

οὐ before a consonant, and at the end of a sentence.

οὐκ before a *smooth* vowel (Intro. § 3. 1).

οὐχ before a *rough* vowel; thus,

οὐ τὴν θύραν,
οὐκ ἔχω,
οὐχ ὁ.

REM.—At the end of a sentence, and with the meaning *no*, οὐ is not proclitic, but has the accent; οὐ, οὐκ.

ἡ σφαῖρα, ᾤς, | *the ball.*

I have not,	οὐκ ἔχω.
Have they not the ball?	οὐκ ἔχουσι τὴν σφαῖραν;
	οὐ τὴν σφαῖραν ἔχουσιν;
They have not the ball,	οὐκ ἔχουσι τὴν σφαῖραν.
	οὐ τὴν σφαῖραν ἔχουσιν.
Has not the house a door?	τὴν σφαῖραν οὐκ ἔχουσιν.
The house has not a door,	οὐκ ἔχει θύραν ἢ οἰκίαν;
	ἢ οἰκία οὐκ ἔχει θύραν.

REM.—The pupil will mark the variation in the arrangement of the words, often according to their relative degree of *emphasis*; thus,

The house has a porch,	ἡ οἰκία ἔχει στοάν.
Has the house a porch?	στοὰν ἔχει ἡ οἰκία;
The house has not a porch,	οὐχ ἡ οἰκία στοὰν ἔχει.
(= it is not the house that has a porch.)	
The house has not a porch,	οὐ στοὰν ἔχει ἡ οἰκία.
(= it is not a porch that the house has.)	
The house has not a porch,	οὐκ ἔχει στοὰν ἡ οἰκία.

12. EXERCISES.

I. Render into English.

Οἰκία ἔχει θύραν.—Οἰκίαι θύρας ἔχουσιν.—
 Ἐχουσι θύρας αἱ οἰκίαι;—Οὐ θύρας ἔχουσιν.—
 Ἡ οἰκία οὐκ ἔχει θύρας.—Οὐκ ἔχει στοὰν ἡ οἰκία;—
 Ἡ οἰκία οὐ στοὰν ἔχει.—Οὐ στοὰν ἔχει ἡ οἰκία.—
 Οὐκ ἔχουσιν αἱ οἰκίαι σκιὰς;—Οὐ σκιὰς ἔχουσιν.—
 Οὐ σκιὰς ἔχουσιν αἱ οἰκίαι.—Ἡ στοὰ τῆς οἰκίας σκιὰν ἔχει.—
 Θύρα οἰκίας.—Αἱ

θύραι τῆς οἰκίας.—Αἱ ἐστίαι τῶν οἰκιῶν.—Σφαῖραν ἔχεις;—Οὐκ ἔχω σφαῖραν.—Οὐκ ἔχετε σφαίρας;—Σφαίρας ἔχομεν.—Οὐκ ἔχομεν τὰς σφαίρας.

II. *Render into Greek.*

Have you a ball?—I have a ball.—I have not a ball.—Have they not balls?—They have balls.—Have we balls?—We have balls.—A shadow.—A shadow of a ball.—Has the ball a shadow?—The ball has a shadow.—The balls have shadows.—The door of the house has a shadow.—Has not the house a door?—It has a door.—The house has doors.—Has it not a portico?—The house has not a portico.—Have not the houses hearths?—They have hearths.—The hearth of the house.

FOURTH LESSON.

13.	τίς;	who?
	τί;	what?
	ἐγώ,	I.
	ἡμεῖς,	we.
	ὁ παῖς,	the boy.

G.	σφυρᾶ,	a hammer,
	σφύρας,	of a hammer.
	ἡ σφυρᾶ.	the hammer.

REM.—Quantity and Accent in Decl. 1.

1. The ending *ας* in this Decl. is always long ; as, σφύρα^ς.
2. The Acc. ending in *αν*, is like the Nom. ; as, σφύρα^ν, σφύρα^ν, σκιά^ν, σκιά^ν.
3. The Dual ending in *α* is always long ; as, σφύρα^α, οἰκία^α.
4. The Nom. Pl. in *αι* is short ; as, σφύρα^ι, σκιά^ι.
5. Hence σφύρα^ς, σφύρα^ν, σφύρα^ι, *Properispomena*.
σφύρα^ς, σφύρα^α, *Paroxytone* (Intr. § 4. 5).

τί ἔχεις ;	what have you ?
σφύραν ἔχω,	I have a hammer.
τίς σφύραν ἔχει ;	who has a hammer ?
ἐγὼ σφύραν ἔχω,	I have a hammer.
ἡμεῖς ἔχομεν σφύρας,	we have hammers.
τί ἔχετε ;	what have you ?
σφαίρας ἔχομεν,	we have balls.

REM.—Observe, the Personal Pronouns *ἐγώ*, *ἡμεῖς*, &c. are omitted with the verb, except where required by emphasis ; as,

τί ἔχω ;	what have I ?
τί ἔχω ἐγώ ;	what have I ?
τί ἔχομεν ἡμεῖς ;	what have we ?
σφαίρας ἔχομεν,	we have balls.
τάς σφαίρας ἔχομεν ἡμεῖς ;	have we the balls ?
οὐ,	No.

14. οὔ, *no*.
ναί, *yes, certainly*.

ἔχει τὴν σφαῖραν ὁ παῖς ;	has the boy the ball ?
ναί,	Yes.
ναί, ἔχει τὴν σφαῖραν,	Yes, he has the ball.
οὐκ ἔχει τὴν σφύραν ;	has he not the hammer ?
οὐ,	No.
οὐ, τὴν σφύραν οὐκ ἔχει,	No, he has not the hammer.

15. ἐν, in, among ; a Preposition.
ἐν τῷ, in the, (Governs the Dat. only).

REM.—ἐν is proclitic (Intr. § 4. 7).

ἐν οἰκίᾳ,	in a house.
ἐν τῇ οἰκίᾳ,	in the house.
ἐν τῇ σκιᾷ τῆς οἰκίας,	in the shadow of the house.
τί ἔχεις ἐν τῇ οἰκίᾳ ;	what have you in the house ?
ὁ παῖς σφαῖραν ἔχει ἐν τῇ οἰκίᾳ.	the boy has a ball in the house.

16. EXERCISES.

I. Render into English.

Τί ἔχεις ;—Σφαῖραν ἔχω.—Τί ἔχομεν ἡμεῖς ;
—Σφύρας ἔχετε.—Οὐκ ἔχομεν οἰκίας ;—Οὐκ
ἔχετε οἰκίας.—Ἐχει θύρας ἡ οἰκία ;—Ναί, θύρας
ἔχει.—Ἐχει ἡ οἰκία στοάν ;—Οὐ, ἡ οἰκία οὐ στο-
ὰν ἔχει.—Τί ἔχετε ἐν ταῖς οἰκίαις ;—Ἐστίας ἐν
ταῖς οἰκίαις ἔχομεν.—Τίς ἔχει τὴν σφαῖραν ;—
Ἐγὼ ἔχω τὴν σφαῖραν.—Ἡμεῖς οὐ τὴν σφαῖραν
ἔχομεν.—Ὁ παῖς σφαίρας ἔχει.—Οὐκ ἔχει σκιὰν
ἡ θύρα τῆς οἰκίας ;—Ναί, σκιὰν ἔχει.—Τί ἔχει ὁ
παῖς ἐν τῇ σκιᾷ τῆς οἰκίας ;—Σφαῖραν ἔχει.

II. Render into Greek.

A ball.—A hammer.—A shadow.—A shadow of a
ball.—The shadow of a hammer.—The shadow of the
hammer.—In the shadow of the hammer.—The boy.—
What has the boy?—He has a ball.—Who has a ham-
mer?—I have a hammer.—We have hammers.—Have

we not houses?—Yes.—Have not the houses porches?—No, they have not porches.—Have they not hearths?—Yes, they have hearths.—What have you?—We have hammers in the house.—Has not the boy a ball?—No.

FIFTH LESSON.

17. Declension of ἐγώ, I.

		SING.
N.	ἐγώ	I,
G.	ἐμοῦ, μοῦ	of me,
D.	ἐμοί, μοί	to, for me,
A.	ἐμέ, μέ	me.
		DUAL.
N. A.	ὡ	we two ; us two,
G. D.	ῶν	of us two ; to, for us two.
		PLUR.
N.	ἡμεῖς	we,
G.	ἡμῶν	of us,
D.	ἡμῖν	to, for us,
A.	ἡμᾶς	us.

18. The forms, μοῦ, μοί, μέ, are *enclitic*, and never used when *emphasis* is required ; but only the fuller forms, ἐμοῦ, ἐμοί, ἐμέ. Hence μοῦ, μοί, μέ, cannot *begin* a sentence or clause.


ἔχεις με,	}	you have me.
ἔχεις ἐμέ,		you have me.
ἐμὲ ἔχεις,		
ἐμοὶ καὶ σοί,		to me and to thee (you).
ἐμὲ καὶ σέ,		me and thee (you),
οὐκ ἐμέ, ἀλλὰ σέ.		not me, but thee (you).

19. καί, | and.
ἀλλά, | but.


ἀλλ' before a vowel ; as, ἀλλ' ἐμέ, *but me*.

σύ, | thou, you.
σοί, | to, for thee, you.
σέ, | thee, you.

I and you,	ἐγὼ καὶ σύ.
Not I, but you,	οὐκ ἐγώ, ἀλλὰ σύ.
Not you (thee), but me,	οὐ σέ, ἀλλ' ἐμέ.
The house and the door,	ἡ οἰκία καὶ ἡ θύρα.
Not in the house, but in the porch,	οὐκ ἐν τῇ οἰκίᾳ, ἀλλ' ἐν τῇ στοᾷ.
Not the ball, but the hammer,	οὐχ ἡ σφαῖρα, ἀλλ' ἡ σφῦρα.

 *Accents.*—Let the pupil read carefully over Introd. § 4. 7, 8, in reference to the accents.

ἡ οἰκία μου,	}	my house (the house of me).
οἰκία μου,		a house of mine (a house of me).
ἡ οἰκία ἡμῶν,	}	our house (the house of us).
ἡμῶν ἡ οἰκία,		
οἰκία ἡμῶν,	}	a house of ours (a house of us).
ὁ παῖς μου,		my boy.
παῖς μου,	}	a boy of mine.
ἡ σκιά μου,		my shadow.
τῆς σκιάς μου,	}	of my shadow (of the shadow of me).
σκιάς μου,		of a shadow of mine.
αἱ σκιαὶ ἡμῶν,	}	our shadows.
ἡμῶν αἱ σκιαί,		
τῶν σκιῶν ἡμῶν,	}	of our shadows.
ἐν τῇ σκιᾷ μου,		in my shadow.

 The pupil will remember that *μου* in these and similar examples is *never* emphatic.

20.	τίνα ; βακτηρίᾱ, ᾱς, ἡ βακτηρία,	whom ? a staff. the staff.
τίνα ἔχετε ; σὲ ἔχομεν, οὐκ ἐμέ, ἀλλὰ σὲ ἔχουσιν, τίνα οὐκ ἔχουσιν ; οὐχ ἡμᾶς ἔχουσιν, βακτηρίαν μου ἔχουσιν,		whom have you ? we have you (thee). they have not me, but you. whom have they not ? they have not us. they have my staff (a staff of mine).

21. EXERCISES.

I. *Render into English.*

Ἡ σφαῖρα.—Ἡ σφαῖρά μου.—Οὐχ ἡ σφαῖρα,
ἀλλ' ἡ σφύρα.—Οὐχ ἡ οἰκία, ἀλλ' ἡ θύρα.—
Σφύρα καὶ σφαῖρα.—Αἱ σφύραι καὶ αἱ σφαῖραι.
—Ἐγὼ καὶ ὁ παῖς.—Οὐκ ἐγώ, ἀλλ' ὁ παῖς.—Τί
ἔχει ὁ παῖς ;—ἔχει τὴν βακτηρίαν μου.—Ὁ παῖς
ἔχει σφύρας καὶ σφαίρας.—Αἱ οἰκίαι ἔχουσι θύ-
ρας καὶ στοάς.—Οὐχ ἐστίας ἔχουσιν αἱ οἰκίαι
ἡμῶν ;—Ναί, ἐστίας ἔχουσιν.—Τί ἔχει ὁ παῖς
μου ἐν τῇ σκιᾷ τῆς θύρας ;—Βακτηρίαν ἔχει.—
Τίνα ἔχετε ;—Σὲ ἔχομεν.—Οὐκ ἐμὲ ἔχετε, ἀλλὰ
τὴν βακτηρίαν μου.—Ὁ παῖς ἔχει με ἐν τῇ θύρᾳ.
—Οὐκ ἐμὲ ἔχει, ἀλλὰ σέ.

II. *Render into Greek.*

A staff.—My staff.—A staff of mine.—Have you a
staff of mine?—Who has my staff?—The boy has our

staves.—Has he not our hammers?—No, he has not our hammers.—The boy has hammers and balls.—Whom has the boy?—He has *me*.—He has not me, but you.—He has not *us*.—What has he?—He has my staff.—What has the house?—It has doors and hearths.—Has it not porches?—No, it has not porches.—It has not porches, but doors.—In the shadow of the door.—In the houses.—What have we in the houses?—We have staves and balls.

SIXTH LESSON.

22.

σύ, thou, you.

SING.


N. <i>σύ</i>	<i>you = thou,</i>
G. <i>σοῦ</i>	<i>of you = of thee,</i>
D. <i>σοί</i>	<i>to, for you,</i>
A. <i>σέ</i>	<i>you.</i>

DUAL

N. A. <i>σφῶ</i>	<i>you two,</i>
G. D. <i>σφῶν</i>	<i>of you two; to, for you two.</i>

PLUR.

N. <i>ὑμεῖς</i>	<i>you = ye,</i>
G. <i>ὑμῶν</i>	<i>of you,</i>
D. <i>ὑμῖν</i>	<i>to, for you,</i>
A. <i>ὑμᾶς</i>	<i>you.</i>

 As before remarked, we render the Sing. by *you*, instead of *thou*. The pupil will easily distinguish when the Sing. is required, and when the Plural.

REM. 1.—*σοῦ, σοί, σέ*, are *enclitics*, like *μοῦ, μοί, με* (a).
But when *emphatic*, they are *orthotone*, i. e. retain
their accent, like *ἐμοῦ, ἐμοί, ἐμέ* (b).

- | | | |
|-----------------------------|--|----------------------------|
| (a) ἡ οἰκία σου, | | your house. |
| ἔγω σε, | | I have you. |
| (b) ἐμοὶ καὶ σοί, | | to me and to you. |
| οὐκ ἐμέ, ἀλλὰ σέ, | | not me, but you. |
| σὲ ἔχω, οὐ τὴν σφαῖράν σου, | | I have you, not your ball. |

ἡ σφαῖρα ὑμῶν,	}	your ball.
ὑμῶν ἡ σφαῖρα,		a ball of yours.
σφαῖρα ὑμῶν,		

REM. 2.—In constructions like *ἡ οἰκία μου, ἡ οἰκία σου, μοῦ*
and *σοῦ* are always enclitic; hence never *μοῦ ἡ οἰκία*,
σοῦ ἡ οἰκία, unless preceded by other words so that
they can throw back their accent, and stand without
emphasis; as,

ἔχει μου τὴν οἰκίαν,	}	he has my house.
οὐκ ἔχω σου τὴν σφαῖραν,		I have not your ball.
But, ἡ σφαῖρα ἡμῶν, ὑμῶν,		} our, your ball.
or, ἡμῶν, ὑμῶν ἡ σφαῖρα,		

23.	You, not I,	}	σύ, ἀλλ' οὐκ ἐγώ;
			σύ, οὐκ ἐγώ,
		}	σύ, καὶ οὐκ ἐγώ. { less frequent.
			ἐν τῇ οἰκίᾳ, ἀλλ' οὐκ ἐν τῇ στοᾷ,
In the house, not in the porch,	}	ἐν τῇ οἰκίᾳ, οὐκ ἐν τῇ στοᾷ,	
		ἐν τῇ οἰκίᾳ, καὶ οὐκ ἐν τῇ στοᾷ.	

24. *τρέχω, I run, am running.*
Ind. Pres. like ἔχω.

SING.		
1 Pers.	τρέχω	<i>I run, am running,</i>
2 Pers.	τρέχεις	<i>you run, are running,</i>
3 Pers.	τρέχει	<i>he, she, it runs, is running.</i>
DUAL		
2 Pers.	τρέχετον	<i>you two run, are running,</i>
3 Pers.	τρέχετον	<i>they two run, are running.</i>
PLUR.		
1 Pers.	τρέχομεν	<i>we run, are running,</i>
2 Pers.	τρέχετε	<i>you (ye) run, are running,</i>
3 Pers.	τρέχουσιν(ν)	<i>they run, are running.</i>

We are running,
We do not run,
Does not the boy run?
He does run, he runs,
He is running in the house,

τρέχομεν.
ἡμεῖς οὐκ τρέχομεν.
οὐκ τρέχει ὁ παῖς;
τρέχει.
τρέχει ἐν τῇ οἰκίᾳ.

25. EXERCISES.

I. *Render into English.*

Τίς τρέχει;—Ἐγὼ τρέχω.—Οὐκ ἐγώ, ἀλλὰ
οὐκ τρέχεις.—Σὺ, ἀλλ' οὐκ ἐγὼ τρέχω.—Οὐκ τρέ-
χετε ὑμεῖς;—Ναί, τρέχομεν.—Ὑμεῖς τρέχετε,
ἀλλ' οὐκ ἡμεῖς.—Οὐκ ἐγὼ τρέχω, ἀλλ' ὁ παῖς.—
Ὑμεῖς ἐν ταῖς στοαῖς τρέχετε.—Οὐκ ἐν τῇ οἰκίᾳ
τρέχει ὁ παῖς, ἀλλ' ἐν τῇ στοᾷ.—Ἐν ταῖς στοαῖς
τῶν οἰκιῶν τρέχομεν.—Σὺ καὶ ἐγώ.—Ἡ οἰκία
σου.—Ὁ παῖς σου ἔχει τὴν βακτηρίαν.—Τίνα

ἔχει ὁ παῖς ;—Σὲ ἔχει.—Οὐ σὲ ἔχει, ἀλλ' ἐμέ.—
 Οὐχ ἡμᾶς ἔχει, ἀλλ' ὑμᾶς.—Οὐ σὲ ἔχει, ἀλλὰ
 τὴν σκιάν σου.—Ἐγὼ τρέχω καὶ σὺ τρέχεις.—
 Ἡμεῖς τρέχομεν καὶ τρέχετε ὑμεῖς.

II. Render into Greek.

My ball.—Not my ball, but my staff.—Who has your ball?—The boy has my ball.—The boy has not our ball.—The boy has our hammers.—Not I, but the boy.—You, not we.—Has not the boy my staff?—The boy has your staff.—No, he has not my staff.—The boy has hammers and staves.—What has the house?—It has doors and hearths.—It has doors, and not porches.—Who is running?—*I* am running.—Are not *you* running?—We are not running.—The boy is running in the porch.—They are running in the shadow of the porch.

SEVENTH LESSON.

26. εἰμί, *I am* (Irregular).

Ind. Pres.	SING.	
1	εἰμί	<i>I am,</i>
2	εἶ	<i>you are,</i>
3	ἐστί(ν)	<i>he, she, it, is.</i>
	DUAL.	
2	ἐστόν	<i>you two are,</i>
3	ἐστόν	<i>they two are.</i>
	PLUR.	
1	ἐσμέν	<i>we are,</i>
2	ἐστέ	<i>you are,</i>
3	εἰσί(ν)	<i>they are.</i>

27.	ποῦ;	}	where?
	ἐνταῦθα,		here.
	αὐτοῦ, ἐκεῖ,		there.

γωνία, ἄς,	}	a corner.
ἡ γωνία,		the corner.

ποῦ εἶ;	}	where are you?
ἐνταῦθα εἰμι,		I am here.
ποῦ ἐστὶν ὁ παῖς;		where is the boy?
ἔστιν ἐν τῇ γωνίᾳ,		he is in the corner.
ἐν τῇ γωνίᾳ ἐστίν,		
ἔστιν ὁ παῖς ἐν τῇ οἰκίᾳ;		is the boy in the house?
ἔστιν,		he is.
οὐκ ἔστιν,		he is not.
ποῦ εἰσὶν αἱ οἰκίαι;		where are the houses?
ἐκεῖ εἰσὶν, or εἰσὶν ἐκεῖ,		they are there.
οὐκ εἰσὶν ἐκεῖ,		they are not there.
ἐκεῖ εἶ σύ;		are you there?
οὐκ εἰμι,		I am not.

There is, there are,	ἔστι(ν), εἰσὶ(ν).
There is not,	οὐκ ἔστι(ν).
There are not,	οὐκ εἰσὶ(ν).
There is a door in the house,	ἔστι θύρα ἐν τῇ οἰκίᾳ.
There are doors in the house,	εἰσὶ θύραι ἐν τῇ οἰκίᾳ.

Accents.—*εἰμι* is enclitic throughout the Pres. Ind. except the 2 Sing. *εἶ*. Except,

1. At the *beginning* of a sentence, as, *ἔστιν οἰκία, εἰσὶν οἰκίαι*.
2. *ἔστι(ν)* becomes *Paroxytone* in such cases, and also after *οὐκ, ἀλλ', εἰ, ὥς, μή, καί*, as, *οὐκ ἔστιν, ἀλλ' ἔστιν, εἰ ἔστιν, ὥς ἔστιν, καὶ ἔστιν*.
3. *All dissyllabic* enclitics become *orthotone*, i. e. retain their accent, after a *Paroxytone*; as, *θύρα ἐστίν, οἰκίαι εἰσὶν*.

τίς τρέχει;
 οὐκ ἐγὼ τρέχω,
 οὐκ ἐγὼ τρέχω, ἀλλὰ σύ,
 οὐ σὺ ἐμὲ ἔχεις, ἀλλ' ἐγὼ σέ,
 οὐχ ὁ παῖς τρέχει, ἀλλ' ἐγώ,

Who runs?
 I do not run.
 I do not run, but *you*, (= it is
 not *I* that run, but *you*).
you have not *me*, but *I you*,
 (= it is not *you* that have
me, &c.)
 The *boy* does not run, but *I*,
 (*literally* = not the *boy*
 runs, but *I*).

28. EXERCISES.

I. Render into English.

Ποῦ εἶ;—Ἐν τῇ γωνίᾳ εἰμί.—Ἔστιν ὁ παῖς ἐν
 τῇ γωνίᾳ τῆς οἰκίας;—Οὐκ ἔστιν ἐκεῖ, ἀλλ' ἔστιν
 ἐν τῇ στοᾷ τῆς οἰκίας.—ἔχει στοὰν ἡ οἰκία;—Αἱ
 οἰκίαι ἡμῶν στοὰς ἔχουσιν.—Ἔστι θύρα ἐν τῇ
 οἰκίᾳ μου.—Εἰσὶ θύραι καὶ ἐστίαι ἐν ταῖς οἰκίαις
 ἡμῶν.—Ποῦ εἰσιν αἱ σφαῖραι;—Αἱ σφαῖραι οὐκ
 αὐτοῦ εἰσιν, ἀλλ' ἐν τῇ γωνίᾳ.—Οὐκ ἐστέ ὑμεῖς
 ἐν τῇ σκιᾷ τῆς οἰκίας;—Οὐχ ἡμεῖς ἐσμεν ἐν τῇ
 σκιᾷ τῆς οἰκίας, ἀλλ' ὁ παῖς ἐστιν ἐκεῖ.—ἔχει
 σφαῖραν ὁ παῖς;—Οὐ σφαῖραν ἔχει, ἀλλὰ βακ-
 τηρίαν.—Σφαίρας καὶ βακτηρίας ἔχει.—Οὐχ ὁ
 παῖς βακτηρίαν ἔχει, ἀλλασύ.—Οὐχ ὑμεῖς τρέχε-
 τε, ἀλλ' ἡμεῖς.—Ἐγὼ, ἀλλ' οὐ σὺ τρέχεις.

II. Render into Greek.

Where am I?—I am here.—I am in a corner.—
 Where are you?—I am not in a corner.—Is not the boy
 in a corner?—He is.—He is not.—Who is here?—The

boy is here.—He is not here, but there.—He is there, not here.—Who is here?—*I* am here.—*We* are here.—Not *we*, but *you* are here.—Who is running in the shadow of the house?—The boy is running there.—The *boy* is not (ὄνχ ὁ παῖς &c.) running there, but *I*.—There is a hearth in the corner of the house.—A corner of a house.—Not here, but there.—There, not here.

EIGHTH LESSON.

29. *The First Decl. Nouns in η.*

ἡ νομή, the pasture.

SING.

N.	νομή	a pasture.
G.	νομῆς	of a pasture.
D.	νομῇ	to, for, with a pasture.
A.	νομήν	a pasture.
V.	νομή	O pasture.

DUAL.

N. A. V.	νομά	two pastures.
G. D.	νομαῖν	of, and to, for, with two pastures.

PLUR.


N.	νομαί	pastures.
G.	νομῶν	of pastures.
D.	νομαῖς	to, for, with pastures.
A.	νομάς	pastures.
V.	νομαί	O pastures.

So all nouns of this Decl. in *η*, as

κώμη, <i>ης</i> ,	<i>a village.</i>
ἡ κώμη,	<i>the village.</i>
κρήνη, <i>ης</i> ,	<i>a spring, a fountain.</i>
ἡ κρήνη,	<i>the fountain.</i>

βοῦς,	<i>a cow (or ox).</i>
ὁ βοῦς,	<i>the ox,</i>
ἡ βοῦς,	<i>the cow,</i>
αἱ βόες,	<i>the cows.</i>
ὁ παῖς,	<i>the boy.</i>
ἡ παῖς,	<i>the girl.</i>

κεῖται,	<i>he, she, it lies.</i>
κεῖνται,	<i>they lie.</i>

 *Note.*—*αι* and *οι* in inflection at the *end* of words are generally *short*, in reference to accent. Hence *σφύρααι*, *κεῖταιι*, not, *σφύραῖ*, *κεῖταιῖ*. (Intro. § 4. 4, 5).

ἔστι βοῦς ἐν τῇ νομῇ,	<i>there is a cow in the pasture.</i>
ποῦ κεῖνται αἱ βόες;	<i>where do the cows lie (lie the cows)?</i>
οὐ κεῖται ἡ βοῦς ἐν τῇ νομῇ;	<i>does not the cow lie in the pasture?</i>

REM.—To the auxiliaries *do*, *does*, *did*, &c., there is nothing in Greek to correspond; as,

Does the girl run? Is the girl running?	τρέχει ἡ παῖς; (<i>runs the girl?</i>)
She does not run, is not running,	οὐ τρέχει, (<i>she runs not</i>).
Does she not run?	οὐ τρέχει; (<i>runs she not?</i>)
She runs; she does run, is running,	τρέχει.

Have you a ball?	σφαῖραν ἔχεις ;
I have (one),	ἔχω.
I have not (one),	οὐκ ἔχω.
Has the house a door?	ἔχει θύραν ἢ οἰκία ;
It has (one),	ἔχει.
Has it doors?	θύρας ἔχει ;
It has,	ἔχει.
No, it has not,	οὐ, οὐκ ἔχει.
Is the boy in the house?	ἐστὶν ὁ παῖς ἐν τῇ οἰκίᾳ ;
He is,	ἐστίν.
He is not,	οὐκ ἐστίν.
Are the cows here?	εἰσὶν αὐτοῦ αἱ βόες ;
They are not,	οὐκ εἰσιν.

30. EXERCISES.

I. *Render into English.*

Ποῦ ἐστὶν ὁ παῖς;—Τρέχει ἐν τῇ νομῇ.—
 Ποῦ κεῖται ὁ βοῦς;—Ὁ βοῦς κεῖται ἐν τῇ γωνίᾳ
 τῆς νομῆς.—Αἱ βόες οὐκ αὐτοῦ κεῖνται, ἀλλ' ἐν
 τῇ σκιᾷ τῆς οἰκίας.—Ποῦ τρέχει ἡ παῖς;—Ἡ
 παῖς τρέχει ἐν τῇ στοᾷ.—Ἐχει στοὰν ἢ οἰκία;—
 Ἐχει.—Οὐκ ἔχουσιν αἱ οἰκίαι ἡμῶν στοάς;—
 Οὐκ ἔχουσιν.—Ἡ κώμη.—Τῆς κώμης.—Αἱ κώ-
 μαι.—Αἱ οἰκίαι τῆς κώμης.—Ποῦ ἐστὶν ἡ οἰκία
 σου;—Ἡ οἰκία μου ἐστὶν ἐν τῇ κώμῃ.—Ποῦ
 ἐστὶν ἡ κρήνη;—Ἡ κρήνη κεῖται ἐν τῇ κώμῃ.—
 Οὐκ ἐν τῇ κώμῃ κεῖται, ἀλλ' ἐν τῇ νομῇ.—Αἱ
 βόες κεῖνται ἐν τῇ γωνίᾳ τῆς νομῆς.—Ἡ σφαῖρά
 μου κεῖται ἐν τῇ κρήνῃ.

II. *Render into Greek.*

The boy and the girl.—The ox and the cow.—Where is the girl?—She is in the house.—Where is the boy?—He is running in the pasture.—Not in the pasture, but in the village.—What has the village?—It has houses and fountains.—Our villages have fountains.—Who is running in the village?—The boy is running there.—Where does the cow lie?—She lies in the corner of the pasture.—The cows are running in the pasture.—Has the boy a staff?—He has.—He has not.—*I* have a staff, but not (ἀλλ' οὐχ) you.—*You* have not (οὐχ ὑμεῖς &c.) staves, but *we*.

NINTH LESSON.

31. *The First Decl. Nouns in ᾱ.*

χλαῖνᾱ, *a cloak*
 ἡ χλαῖνᾱ, *the cloak.*

SING.	DUAL.	PLUR.
N. χλαῖνᾱ	N. A. V. χλαῖνᾱ G. D. χλαῖναι	N. χλαῖναι
G. χλαῖνης		G. χλαῖνων
D. χλαῖνῃ		D. χλαῖναις
A. χλαῖνᾱν		A. χλαῖνᾱς
V. χλαῖνᾱ		V. χλαῖναι

So nearly all nouns of this Decl. in which *α* follows any other consonant than *ρ*; as,

ἄκανθᾱ, ης,	<i>a thorn.</i>
ἡ ἄκανθᾱ,	<i>the thorn.</i>
τῆς ἀκάνθης,	<i>of the thorn.</i>
ρίζᾱ, ης,	<i>a root.</i>
ἡ ρίζᾱ,	<i>the root.</i>

ἔδρᾱ, ᾱς,	a seat.
ἡ ἔδρᾱ,	the seat.
ἡ πέτρᾱ, ᾱς,	the rock.
πέτραι,	rocks.
πύλῃ, ης,	a gate.
ἡ πύλῃ,	the gate.

32. ἢ,	or.
ἢ—ἢ,	either—or.
οὐ—οὐδέ (οὐδ')	not—nor.

A house or a door,	οἰκία ἢ θύρα.
Where is the boy?	ποῦ ἐστὶν ὁ παῖς;
He is either in the village or here,	ἢ ἐν τῇ κώμῃ ἐστίν, ἢ αὐτοῦ.
He is not here, nor in the village,	οὐκ ἐνταῦθα ἐστίν, οὐδ' ἐν τῇ κώμῃ.
You have either a staff or a ball,	ἢ βακτηρίαν, ἢ σφαῖραν ἔχεις.
They have not a ball nor a hammer,	οὐ σφαῖραν οὐδὲ σφυρα ἔχουσιν.

33. both—and,	{	τέ—τέ, (less common).
		τέ—καί.
		καί—καί.

σύ τε καὶ ἐγώ,	both you and I.
ἡ τε οἰκία καὶ ἡ νομή,	both the house and the pasture.
ἔστι τε καὶ ἔχει,	he both is and has.
καὶ σύ, καὶ ἐγώ,	both you, and I.
καὶ ἐστὶ, καὶ ἔχει,	he both is, and has.
καὶ νῦν, καὶ ἀεί,	both now, and always.

REM.—*τί—καί* unite more intimately than *καί—καί*. *τί—καί* throws the principal stress on the second member introduced by the stronger *καί*; *καί—καί* makes the different members equally important; *as*,

νῦν τε καὶ ἀεί,
καὶ νῦν, καὶ ἀεί,
καὶ τότε, καὶ νῦν, καὶ ἀεί,

both now and *always*.
both now, and *always*.
alike then, and now, and *always*.

☞ Observe, *τί* is enclitic, *σύ τε*, both *you*, *ἡ τε οἴκῳ*, both *the house*. *ἐγώ τε καί*, both *I and*.

Quantity and Accent.—1. Nouns of Decl. 1 with Gen. in *ης* have *ᾱ*, not *α* in the Nom. as, *χλαῖνᾱ*, *ἄκανθᾱ*. Nouns with *ας* in the Gen. generally have *ᾱ*.

2. Questions.—*χλαῖνᾱ* is accented on the Penult.—
Why *Perispomenon*? (Intro. § 4.5.)
χλαίνης, “ *Paroxytone*? (Intro. § 4.5.)

34. EXERCISES.

I. Render into English.

Χλαῖνα.—*Ἡ χλαῖνᾱ μου*.—*Ποῦ κεῖνται αἱ χλαῖναι ἡμῶν*;—*Αἱ χλαῖναι ἐν τῇ στοᾷ κεῖνται*.—*Ἡ ἐν τῇ στοᾷ κεῖνται, ἡ ἐν τῇ σκιᾷ τῆς θύρας*.—*Ποῦ εἰσιν αἱ ἄκανθαι*;—*Αἱ ἄκανθαί εἰσιν ἐν τῇ γωνίᾳ τῆς νομῆς*.—*Ἐχουσιν ἀκάνθας αἱ νομαί*;—*Οὐκ ἀκάνθας, οὐδὲ πέτρας ἔχουσιν αἱ νομαί*.—*Αἱ ῥίζαι τῶν ἀκανθῶν*.—*Αἱ ἄκανθαι, ἡ αἱ ῥίζαι*.—*Ἡ αἱ νομαί, ἡ αἱ πέτραι ἀκάνθας ἔχουσιν*.—*Αἱ νομαὶ ἀκάνθας τε καὶ πέτρας ἔχουσιν*.—*Ποῦ κεῖται ἡ βοῦς*;—*Ἡ ἐν τῇ πύλῃ κεῖται, ἡ ἐν τῇ νομῇ*.—*Αἱ ῥίζαι τῶν ἀκανθῶν ἐν ταῖς πέτραις*

εἰσὶν.—Ἔστι πέτρα ἐν τῇ πύλῃ.—Εἰσὶν ἔδραι ἐν ταῖς πύλαις.—Αἱ οἰκίαι ἔχουσι στοάς τε καὶ ἔδρας.—Καὶ στοαί, καὶ ἔδραι.—Καὶ ῥίζαι, καὶ ἄκανθαί.

II. Render into Greek.

My cloak.—Where is my cloak?—It lies in the porch.—Who has the cloaks?—The girl has both the cloaks and the balls.—The boy is either running or lying.—He is not running nor lying.—Both *we* run, and *you*.—Who does not run?—The boy does not run, nor I.—There are both seats and rocks in the pasture.—The rocks have seats.—The *rocks* have not (οὐχ αἱ πέτραι) seats, but the *porches*.—Do not the rocks lie in the village?—They lie either in the village or in the pasture.—In the village, not in the pasture.—Not in the house nor in the gate.—What have the thorns?—The thorns have roots.—The houses of the village have both gates and doors.

TENTH LESSON.

35. ὁ πατήρ, *the father.*
 ἡ μήτηρ, *the mother.*

ὁ πατήρ μου,	my father.
ἡ μήτηρ ἡμῶν,	our mother.
ὁ πατήρ καὶ ἡ μήτηρ μου,	} my father and mother.
ὁ πατήρ μου, καὶ ἡ μήτηρ,	
ἡ βακτηρία μου καὶ ἡ σφαῖρα,	my staff and my ball.
ὅ τε παῖς τρέχει, καὶ ἡ παῖς,	both the boy runs, and the girl.
ὅ τε παῖς καὶ ἡ παῖς τρέχουσιν,	both the boy and the girl run.
ἐγὼ καὶ ὁ παῖς τρέχομεν,	I and the boy run.

REM. 1.—When a verb is joined to subjects of different persons, the *first* person takes precedence of the *second*, and the *second* of the *third*; as,

ἐγὼ καὶ σὺ τρέχουμεν,	I and you run.
ἐγὼ καὶ ὁ παῖς ἐσμεν,	I and the boy are.
σύ τε καὶ ὁ πατήρ σου τρέχετε,	both you and your father run.
ἡμεῖς τε καὶ ὑμεῖς ἔχομεν,	both we and you have.
καὶ ἐγὼ τρέχω, καὶ σύ,	} both I run and you.
ἐγὼ τε τρέχω, καὶ σύ,	
καὶ ἐγὼ καὶ σὺ τρέχουμεν,	} both I and you run.
ἐγὼ τε καὶ σὺ τρέχουμεν,	

36. ἐπί (ἐπ', ἐφ'), *on*. A preposition.
ἐπὶ τοῦ, τῷ, τόν, (Governs the Gen. Dat. and Acc.)
ἐπὶ τοῦ, *on the*.

REM. 2.—The Prep. govern, some *one*, some *two*, and some *three* cases. We indicate the cases which they govern, by the Art. as, ἐπὶ τοῦ, the Gen. ἐπὶ τῷ, the Dat. ἐπὶ τόν, the Acc.

ἐπὶ τῆς οἰκίας,	on the house.
ἐπ' οἰκίας,	on a house.
ἐφ' ἔδρας,	on a seat.
ποῦ κεῖται ἡ σφαῖρα;	where lies the ball?
ἐφ' ἐστίας κεῖται,	it lies on a hearth.
κεῖται ἐπὶ τῆς ἐστίας,	it lies on the hearth.

Observe, ἐπὶ, before a *consonant*.
ἐπ' " a *smooth vowel*.
ἐφ' " a *rough vowel*.

On the house,	ἐπὶ τῆς οἰκίας.
In the house,	ἐν τῇ οἰκίᾳ.

37. EXERCISES.

I. *Render into English.*

Τίς ἐστιν ἐν τῇ κώμῃ;—Ὁ πατήρ μου ἐστιν ἐκεῖ.—Ἡ μήτηρ μου οὐκ ἐκεῖ ἐστιν, ἀλλ' ἐνταῦθα. Ἐνταῦθά ἐστιν ἡ μήτηρ μου, ἀλλ' οὐκ ἐκεῖ.—Ποῦ κεῖται ἡ χλαῖνά μου;—Ἡ χλαῖνά σου ἐπὶ τῆς ἑδρας κεῖται.—Ποῦ κεῖνται ἡμῶν αἱ σφαῖραι;—Ἡ ἐπὶ τῆς πέτρας κεῖνται, ἢ ἐν τῇ κρήνῃ.—Εἰσὶ πέτραι ἐν τῇ νόμῃ;—Εἰσὶν ἐκεῖ καὶ πέτραι, καὶ ἄκανθαι.—Ὁ πατήρ μου καὶ ἡ μήτηρ εἰσὶν ἐν τῇ πύλῃ.—Τίς τρέχει;—Καὶ ὁ παῖς τρέχει, καὶ ὁ βοῦς.—Εγὼ τε καὶ σὺ τρέχομεν.—Οὐχ ὑμεῖς τρέχετε, ἀλλ' ἡμεῖς.—Ὁ πατήρ μου οὐ σφύρας ἔχει, οὐδὲ σφαίρας.—Ἡ παῖς οὐ τρέχει ἐν τῇ στοᾷ, οὐδὲ ἐν τῇ σκιᾷ τῆς οἰκίας, ἀλλ' ἐπὶ τῶν πετρῶν.

II. *Render into Greek.*

My father.—My mother.—Where is my father?—Your father is in the village.—Our mother is not in the village, but in the house.—She is either in the porch, or on the seat.—The ball lies either on the gate, or in the spring.—My staff does not lie on the cloak, nor on the rocks.—The roots of the thorns are in the rocks.—The cows lie in the gate.—Who runs?—I and you run.—I and the boy run.—Both we and the cows run.—Either you run, or the cows.—You do not run (οὐχ ὑμεῖς τρέχετε), but we.—I do not run (it is not I that run, οὐκ ἐγὼ &c.), but the boy and the girl.

ELEVENTH LESSON.

Contracts of Decl. 1.

38. Some nouns in *έα* and *άα* are contracted in all the cases; *έα* into *ῆ*, and *άα* into *ᾶ*; as,

σुकῆᾶ, συκῆ, a fig-tree.
ἡ συκῆ, the fig-tree.

SING.	DUAL.	PLUR.
N. <i>σुक(ῆᾶ), ῆ</i>	N. A. V. <i>σुकᾶ</i> G. D. <i>σुकαιῖν</i>	N. <i>σुकαιῖ</i>
G. <i>σुक(ῆᾶς), ῆς</i>		G. <i>σुकῶν</i>
D. <i>σुकῆ</i>		D. <i>σुकαιῖς</i>
A. <i>σुकῆν</i>		A. <i>σुकᾶς</i>
V. <i>σुकῆ</i>		V. <i>σुकαιῖ</i>

Accent.—Observe that an *Acute Penult* coalescing with an ultimate always produces a *circumflex* (Introd. § 3, Rem. 1); as, *σुकῆᾶ, συκῆ; σुकῆαι, σुकαιῖ*.

39.

*κάθηναι,
 κάθεται,
 κάθονται,*

*I sit, am sitting.
 he, she, it sits, is sitting.
 they sit, are sitting.*

*ἡ κόρη, ης,
 τίνες;
 τι,
 οὐδέν,
 πλὴν,*

*the maiden.
 who? (Plur.)
 something, any thing (enclit.)
 nothing.
 except, but, followed by a
 Gen.*

40. τί ἔχεις ;
 ἔχω τι,
 ἔχεις τι ;
 ὁ παῖς τι ἔχει,
 οὐδέν ἔχομεν,
 οὐκ ἔχομεν οὐδέν,
 οὐδέν ἔχω πλὴν σφυράς,
 οὐδέν πλὴν βακτηρίας,
 τίς πλὴν σου ;
- what have you ?
 I have something.
 have you any thing ?
 the boy has something.
 we have nothing.
 we have not any thing.
 I have nothing but a hammer.
 nothing except a staff.
 who but you ? who except you ?

REM. 1.—τίς ; *who ?* τίνες ; *who ?* τί ; *what ?* are never enclitic: *τι something, any thing*, is *always* enclitic and stands after some other word.

2. Observe the double negative οὐκ ἔχει οὐδέν, *lit. he has not nothing*. This repetition of the negative is common in Greek.
3. Distinguish *but* for ἀλλά from *but* = *except*, for πλὴν.

41. ἡ μυῖα, ἄς,
 ἡ κεφαλὴ, ἦς,
 ἐν τῇ χειρὶ,
- the fly.*
the head.
in the hand.

- τί ἔχεις ἐπὶ τῆς κεφαλῆς ;
 ἔχω μυῖαν ἐπὶ τῆς κεφαλῆς,
 τί ἔχεις ἐν τῇ χειρὶ ;
 ἔχω τι ἐν τῇ χειρὶ,
 τί ἔχει ὁ παῖς ἐν τῇ χειρὶ ;
 σφυραν ἐν τῇ χειρὶ ἔχει,
- what have you on your (Gr. the) head ?
 I have a fly on my (the) head.
 what have you in your hand ?
 I have something in my (the) hand.
 what has the boy in his (Gr. the) hand ?
 he has a hammer in his (the) hand.

REM. 4.—The Art. is substituted in Greek for the Pronoun, in cases where the relation is a *necessary* one, or clearly implied in the connection. Thus, in English; “he stretched out his hand,” “he raised his eyes;” “I send my son;” in Gr.; “he stretched out *the* hand,” “he raised *the* eyes;” “I send *the* son.”

ἔχω ἐν τῇ χειρὶ,

ἔχεις ἐν τῇ χειρὶ,

ὁ παῖς ἔχει ἐν τῇ χειρὶ,

ἡ παῖς ἔχει ἐν τῇ χειρὶ,

I have in the hand = I have in my hand.

you have in the hand = you have in your hand.

the boy has in the hand = in his hand.

the girl has in the hand = the girl has in her hand.

There is a fly on my head,

{ ἔστι μοι μύια ἐπὶ τῆς κεφαλῆς,
or, ἔστι μύια ἐπὶ τῆς κεφαλῆς
μον.

There is a staff in my hand,

{ ἔστι βακτηρία ἐν τῇ χειρὶ μου.
ἔστι μοι βακτηρία ἐν τῇ χειρὶ.
(lit. there is to me a staff in the hand).

πότε;

νῦν,

ἀεὶ,

πότε τρέχει ὁ παῖς;

νῦν τρέχει, ἀεὶ τρέχει,

when?

now,

always.

when does the boy run?

he is running now, he runs always.

42. EXERCISES.

I. *Render into English.*

Ἡ συκῇ;—Αἱ ρίζαι τῆς συκῆς.—Ποῦ εἶδιν αἱ συκαῖ;—Αἱ συκαῖ εἶδιν ἐν τῇ νομῇ.—Ἐχουσι συκαῖς αἱ νομαί;—Οὐ συκαῖς ἔχουσιν αἱ νομαί, ἀλλ' ἀκάνθας.—Τί ἔχει ἡ νομή;—Οὐδὲν ἔχει πλὴν συκῶν καὶ πετρῶν.—Τίνες ἐπὶ τῶν πετρῶν κάθηνται;—Ὁ πατὴρ καὶ ἡ μήτηρ μου ἐκεῖ κάθηνται.—Ποῦ κάθηνται ἡ κόρη;—Ἐν τῇ στοᾷ κάθηνται ἐπὶ τῆς ἔδρας.—Τί ἐν τῇ χειρὶ ἔχει;—Οὐδὲν ἔχει πλὴν τῆς χλαίνης (her cloak=*lit.* the cloak).—Ποῦ κάθηνται ἡ μυῖα;—Ἐπὶ τῆς κεφαλῆς μου.—Ὁ παῖς οὐκ ἔχει οὐδὲν ἐπὶ τῆς κεφαλῆς πλὴν μυῖας.—Πότε τρέχει ὁ παῖς;—Καὶ νῦν, καὶ αἰεί.—Ἐχω τι ἐν τῇ χειρὶ.

II. *Render into Greek.*

What has the boy?—He has something.—What has he in his hand?—He has a ball in his hand.—What has my father in his hand?—He has a staff in his hand.—The girl has a fly either in her hand or on her head.—Not on her (the) head, but in her hand.—Where are the maidens sitting?—They are sitting on a seat.—They are sitting in the porch, not on the rocks.—When does the girl sit on the rocks?—Now.—I have a fly on my head.—The ball is now lying (νῦν κεῖται) in the spring.—The boy always runs in the house.—The pasture has both fig-trees and thorns.—Who are in the pasture?—I have nothing in my hand except a staff.

TWELFTH LESSON.

43. *Masc. Nouns of Decl. 1. Nouns in ας.**νεανῖας, a young man, a youth.**ὁ νεανίας, the young man.*

SING.	DUAL	PLUR.
N. <i>νεανῖας</i>	N. A. V. <i>νεανῖᾱ</i> G. D. <i>νεανῖαιν</i>	N. <i>νεανῖαι</i>
G. <i>νεανῖου</i>		G. <i>νεανῖων</i>
D. <i>νεανῖᾱ</i>		D. <i>νεανῖαις</i>
A. <i>νεανῖᾱν</i>		A. <i>νεανῖας</i>
V. <i>νεανῖᾱ</i>		V. <i>νεανῖαι</i>

REM. Nouns of the 1 Decl. in ας and ης are Masc. and make the Gen. in ου. Endings in ας are always *long*.

<i>ἡ γλῶσσοῦ, ης,</i>	<i>the tongue.</i>
Att. <i>γλῶτταῦ,*</i>	
<i>ἡ μέλισσοῦ, ης,</i>	<i>the bee.</i>
Att. <i>μέλιτταῦ,</i>	

*πίπτω, I fall, am falling.*Ind. Pres. *πίπτω, πίπτεις, πίπτει* &c. like *ἔχω*.*πέμπω, εις, ει* &c. *I send, am sending.*

44. *ἀπό (ἀπ', ἀφ') away from, from. A Preposition.*
ἀπὸ τοῦ, from the. (Governs only the Gen.)

* The Greek language was spoken in several leading *dialects*; of which the Attic, spoken at Athens, was the most highly cultivated, and employed in most kinds of literary composition.

ἐξ (ἐκ) *out from, out of*. A Preposition (proclitic).

ἐξ before a vowel, as ἐξ οἰκίας,

ἐκ before a consonant, as, ἐκ τῆς οἰκίας.

ἐκ τοῦ, *out of the*. (Governs only the Gen.)

ἀπὸ τῆς οἰκίας,

ἀπὸ οἰκίας, or ἀπ' οἰκίας,

ἀφ' ἔδρας,

ἐκ τῆς κώμης,

ἐξ ἀκάνθης,

(away) from the house.

from a house.

from a seat.

out from, out of the village.

out of a thorn.

Out from, out of the porch,

(*Away*) from the porch,

On the porch,

In the porch,

ἐκ τῆς στοᾶς.

ἀπὸ τῆς στοᾶς.

ἐπὶ τῆς στοᾶς.

ἐν τῇ στοᾷ.

Render, I am running (away) from the house.

I am running out from the house.

I am running on the house.

I am running in the house.

ἔστι τι,

ἔστι τι;

οὐδέν ἐστιν,

οὐκ ἔστιν οὐδέν,

there is something.

is there any thing?

there is nothing.

there is nothing, there is not
any thing.

45. EXERCISES.

I. *Render into English.*

Ὁ νεανίας.—Οἱ νεανίαί.—Τί ἔχει ὁ νεανίας;
 —Γλῶσσαν ἔχει.—Οἱ νεανίαί γλῶσσας ἔχουσιν.—
 Ἡ γλῶσσα τοῦ νεανίου.—Τῶν νεανιῶν αἱ γλῶσ-
 σαι.—Ὁ νεανίας γλῶσσαν ἔχει ἐν τῇ κεφαλῇ.—
 Ποῦ εἰσιν αἱ μέλισσαι;—Αἱ μέλισσαι εἰσιν ἐν τῇ
 νομῇ.—Ὁ παῖς μέλισσαν ἔχει ἐν τῇ χειρὶ.—Οὐκ
 ἔχει ὁ παῖς μέλισσαν ἐπὶ τῆς κεφαλῆς;—Οὐ, ἀλλ'
 ἡ κόρη μυῖαν ἐν τῇ χειρὶ ἔχει.—Μέλισσα κάθεται
 ἐπὶ τῆς ἀκάνθης.—Πίπτω.—Τίς πίπτει;—Ἡμεῖς
 πίπτομεν.—Ἡ σφαῖρα πίπτει ἀπὸ τῆς ἔδρας.—Ἡ
 βοῦς τρέχει ἐκ τῆς νομῆς.—Αἱ κόραι ἐκ τῆς στοᾶς
 τρέχουσιν.—Ἡμεῖς πέμπομεν.—Τίνα πέμπομεν;
 —Ὁ πατήρ τὸν νεανίαν πέμπει.—Ἡ μήτηρ τὴν
 κόρην ἐκ τῆς πύλης πέμπει.—Αἱ μέλιτται ἀεὶ
 αὐτοῦ κάθονται.

II. *Render into Greek.*

The boy is running from the house.—The maidens
 are sitting in the house.—Not on the hearth, nor in the
 porch, but in the door.—In the gate, not in the shadow
 of the house.—Whom does my father send?—He sends
 either the youth or the maiden.—He sends the young
 man out of the village.—The cows are running out of
 the village.—What has the boy on his head?—He has a
 fly or a bee on his head.—He has either a hammer or a

ball in his hand.—The hammer now lies on the hearth.—
The bee always sits on the fig-tree.—Who sends?—Both
I and you send.—My father and mother send.

THIRTEENTH LESSON.

46. Masc. Nouns of Decl. 1.

ὁ κλέπτης, the thief.

SING.	DUAL	PLUR.
N. κλέπτης	N. A. V. κλέπται G. D. κλέπταιν	N. κλέπται
G. κλέπτου		G. κλεπτῶν
D. κλέπτῃ		D. κλέπταις
A. κλέπτῃν		A. κλέπταις
V. κλέπτᾱ		V. κλέπται

So *ὁ τεχνίτης, ου, the artisan.*

ὁ ἐργάτης, ου, the labourer, the workman.

REM.—Many Nouns of Decl. 1 in *ης*, including *all* in *της*,
make the Voc. Sing. in *ᾱ*; others make it in *η*.
Those in *ας* make *α*; as, *νεανίας*, V. *νεανιᾱ*.

47. ἀντί (ἀντί, ἀνθ'). A Preposition.

Meaning,—*over against*, hence, *instead of*, *for*.

ἀντί τοῦ. (Governs only the Gen.)

I, instead of you,
You, instead of me,
A staff instead of a ball,
We instead of you,
You run instead of me,
I send you instead of the youth,

ἐγὼ ἀντί σου.
σύ ἀντί ἐμοῦ.
βακτηρία ἀντί σφαίρας.
ἡμεῖς ἀνθ' (or ἀντί) ὑμῶν.
σύ τρέχεις ἀντί (or ἀντ') ἐμοῦ.
πέμπω σὲ ἀντί τοῦ νεανίου.

πλησίον, { *near*. (Adverbs, governing the Gen.)
ἐγγύς,

πλησίον τῆς κώμης,		near the village.
ἐγγύς τῶν πυλῶν,		near the gates.

Out from, out of the gates,
From (away from) the gates,
On the gates,
Instead of the gates,
In the gates,
Except the gates,
Near the gates,

ἐκ τῶν πυλῶν.
ἀπὸ τῶν πυλῶν.
ἐπὶ τῶν πυλῶν.
ἀντὶ τῶν πυλῶν.
ἐν ταῖς πύλαις.
πλὴν τῶν πυλῶν.
πλησίον, ἐγγύς τῶν πυλῶν.

Render,

I send you out of the gate.
The father sends the young man from the fountain.
The bee sits on my head.
I have a bee in my hand instead of a fly.
There is nothing in the gate except a rock.
My cloak lies near the spring.

48. πόθεν (from ποῦ;) *whence?* (from where?)
ἐκεῖθεν (from ἐκεῖ), *thence* (from there).
ἐντεῦθεν (from ἐνταῦθα), *hence* (from here).
οἱκοι, *at home*.
οἴκοθεν, *from home*.
οἰκᾶδε, *homeward, home*.
οὔτε (οὐτ', οὐθ')—οὔτε, *neither—nor* (both not—and not).

πόθεν τρέχεις ;
 τρέχω ἐκεῖθεν, ἐντεῦθεν,
 οἶκαδε τρέχω,
 οὔτε ἐγὼ, οὔτε σύ,
 οὔτε ἐνταῦθα, οὔτε ἐκεῖ,
 οὔτε βακτηρίαν, οὔτε σφυραν
 ἔχω,
 οὔτε κάθημαι, οὔτε κεῖμαι,

whence do you run ?
 I run thence, hence.
 I am running home.
 neither I nor you.
 neither here nor there.
 I have neither a staff nor a
 hammer.
 I neither sit nor lie.

49. EXERCISES.

I. Render into English.

Κλέπτης.—Ὁ κλέπτης.—Ἡ κεφαλὴ τοῦ κλέπ-
 του.—Τί ἔχει ὁ κλέπτης ἐν τῇ χειρὶ ;—Ἐχει τὴν
 χλαῖνάν σου.—Οἱ κλέπται τὰς χλαῖνας ἡμῶν
 ἔχουσιν.—Χλαῖνας ἀντὶ βακτηριῶν ἔχουσιν.—
 Πόθεν τρέχουσιν οἱ κλέπται ;—Ἐκ τῆς οἰκίας
 τρέχουσιν.—Οἱ νεανίαὶ νῦν ἀπὸ τῶν κωμῶν τρέ-
 χουσιν.—Ἐργάτης καὶ τεχνίτης.—Ὁ ἐργάτης καὶ
 ὁ τεχνίτης.—Οὐχ οἱ ἐργάται, ἀλλ' οἱ τεχνῖται.—
 Ἐργάται ἀντὶ τεχνιτῶν.—Τί ἔχει ὁ ἐργάτης ἐν τῇ
 χειρὶ ;—Σφυραν ἀντὶ σφαίρας ἔχει.—Ὁ παῖς
 οἶκαδε τρέχει.—Ποῦ κεῖται ἡ χλαῖνά μου ;—
 Πλησίον τῆς κρήνης κεῖται.—Πόθεν πέμπει σε ὁ
 πατήρ σου ;—Οἶκοθεν πέμπει με.—Οὐκ ἐκεῖθεν,
 οὐδὲ ἐντεῦθεν.—Οὔτε αὐτοῦ, οὔτε ἐκεῖ.—Οὔτε ἐν
 τῇ κώμῃ, οὔτε ἐν τῇ νομῇ.—Ἡ μέλιττα οὔτε ἐπὶ
 τῆς συκῆς κάθηται, οὔτε ἐπὶ τῆς ἀκάνθης.

II. *Render into Greek.*

Both the laborer and the artisan.—Not the laborer, but the artisan.—The artisan, not the laborer.—The artisan instead of the laborer.—Not a laborer nor an artisan. Neither laborers nor artisans.—Neither my cloak nor my hammer.—The artisan has his (the) cloak.—Whence runs the boy?—From home.—Not from home, but from hence.—The girl is running home (homeward).—My mother sits at home.—Does not your father send the young man home?—My father sends the young man out of the pastures.—The cows lie in a corner of the pasture.—There is a gate near the village.—There are neither fountains nor fig-trees in the village.—There is nothing in the village except houses.

FOURTEENTH LESSON.

50.	τίς ἐργάτης ;	what laborer ?
	τίνες ἐργάζονται ;	what laborers ?
	τίς οἰκία ;	what house ?
	τίνες οἰκίαι,	what houses ?

The house in the village,	{	ἡ ἐν τῇ κώμῃ οἰκία.
(i. e. the house which is in the village),		ἡ οἰκία ἡ ἐν τῇ κώμῃ.
What house ?		τίς οἰκία ;
The one in the village,	{	ἡ ἐν τῇ κώμῃ.
That (which is) in the village,		ἡ ἐν τῇ οἰκίᾳ θύρα.
The door in the house,		ἡ θύρα ἡ ἐν τῇ οἰκίᾳ.

That in the house,	{	ἡ ἐν τῇ οἰκίᾳ.
The one in the house,		τίνα νεανίαν πέμπεις ;
What youth do you send ?		πέμπω τὸν ἐν τῇ στοᾷ νεανίαν,
I send the young man (who is)		πέμπω τὸν νεανίαν τὸν ἐν τῇ
in the porch,		στοᾷ.
I send the one in the porch,		τὸν ἐν τῇ στοᾷ πέμπω.
Whut balls?		τίνες σφαῖραι ;
The balls (which are) on the		αἱ ἐπὶ τῆς ἑδρας σφαῖραι.
seat,		αἱ σφαῖραι αἱ ἐπὶ τῆς ἑδρας.
Those on the seat,		αἱ ἐπὶ τῆς ἑδρας.
What cloaks have we ?		τίνας χλαῖνας ἔχομεν ;
We have the cloaks (which	{	τὰς πλησίον τῆς ἐστίας χλαί-
are) near the hearth,		νας ἔχομεν.
		τὰς χλαῖνας ἔχομεν τὰς πλη-
We have those near the hearth,		σίον τῆς ἐστίας.
		τὰς ἐγγὺς τῆς ἐστίας ἔχομεν.

51. EXERCISES.

I. Render into English.

Τίς ἔχει τὴν χλαῖνάν μου ;—Ὁ κλέπτης ἔχει τὴν χλαῖνάν σου.—Τίνα χλαῖναν ἔχει ;—Τὴν ἐπὶ τῆς ἑδρας χλαῖναν ἔχει.—Ποῦ εἰσιν αἱ βόες ;—Τίνες βόες ;—Αἱ ἐν τῇ νομῇ βόες.—Οὐχ αἱ ἐν τῇ νομῇ βόες, ἀλλ' αἱ πλησίον τῆς κρήνης.—Αἱ ἐν τῇ κώμῃ οἰκίαι.—Οὐχ αἱ ἐν τῇ κώμῃ οἰκίαι, ἀλλ' αἱ ἐγγὺς τῆς κρήνης.—Αἱ πύλαι τῶν οἰκιῶν.—Αἱ πύλαι τῶν ἐν τῇ κώμῃ οἰκιῶν.—Τίνας συκᾶς ἔχετε.—Τὰς συκᾶς ἔχομεν τὰς ἐν τῇ γωνίᾳ τῆς νομῆς.—Τὰς πλησίον τῆς κρήνης, οὐ τὰς ἐνταῦθα ἔχομεν.—Πόθεν τρέχετε ;—Τρέχομεν οἰκοδοτεν.

II. *Render into Greek.*

The hammer.—What hammer?—The hammer (which is) in the hand of the workman.—What cloak have you?—I have the one on the seat.—I have the one on the seat, not that (which is) near the spring.—I have neither the one on the seat, nor the one near the fig-tree.—What cow?—The one in the pasture.—When does the father send the young man home?—Both now and always.—The tongue of the young man.—A bee is sitting on the fig-tree (which is) in the pasture (*ἐπὶ τῆς ἐν τῇ νομῇ σκεῆς*).

FIFTEENTH LESSON.

52. *The Second Declension,*

Ends in the Nom. Sing. in *ος* and *ων* (Attic endings of a few words, *ως* and *ων*).

ος (and *ως*) Masc. sometimes Fem.

ων (and *ων*) Neut.

ὁ κήπος, the garden.

SING.	DUAL	PLUR.
N. κήπος	N. A. V. κήπω G. D. κήποιω	N. κήποι
G. κήπου		G. κήπων
D. κήπου		D. κήποις
A. κήπον		A. κήπους
V. κήπε		V. κήποι

So ὁ ἔμπορος, *the merchant.*

ὁ πῖλος, *the hat.*

ὁ ἵππος, *the horse.*

Fem. ἡ ὁδός, *the road, way.*

“ ἡ χηλός, *the chest.*

- REM.—*Accent.* 1. Observe *κῆπος* is *Properispomenon*, except in those cases in which the ultimate is long, where it becomes *Paroxytone* (Introd. § 4. 4, 5).
2. *Oxytones* in this Decl., as in Decl. 1, make the Gen. and Dat. in *all* the numbers *Perispomena*; as, ὁδός, ὁδοῦ, ὁδῶ, ὁδοῖν, ὁδῶν, ὁδοῖς, χηλός, χηλοῦ, &c.

53. εἰς, *into*. A Prep. (Proclitic.)
 εἰς τόν, *into the*. (Governs only the Acc.)

εἰς τὴν οἰκίαν,		into the house.
πέμπω εἰς τὰς κώμας,		I send into the villages.

From the,		ἀπὸ τοῦ.
Out from, out of the,		ἐκ (ἐξ) τοῦ.
Instead of, for the,		ἀντὶ τοῦ.
On the,		ἐπὶ τοῦ.
In, among the,		ἐν τῷ, ἐν τοῖς.
Into the,		εἰς τόν.
Near the,		πλησίον, ἐγγὺς τοῦ.
Except the,		πλὴν τοῦ.

Render, From the chest, ἀπὸ τῆς χηλοῦ.
 Out of the chest.
 Instead of the chest.
 On the chest.
 In the chest.
 Into the chest.
 Near the chest.
 Except the chest.

ποῖ;	}	whither?
ἐκεῖσε		thither.
δεῦρο, ἐνταυθοῖ,		hither.

Thus,

ποῦ;	where?	πόθεν;	whence?	ποῖ;	whither?
ἐκεῖ,	there.	ἐκεῖθεν,	thence.	ἐκεῖσε,	thither.
ἐνταῦθα,	} here.	ἐνταῦθεν,	hence.	ἐνταυθοῖ,	} hither.
αὐτοῦ,		δεῦρο,			

ρίπτω, εἰς, &c. *I throw, cast.*

ποῖ ῥίπτεις τὴν σφαῖραν;	}	whither do you throw the ball?
δεῦρο τὴν σφαῖραν ῥίπτουσι,		they throw the ball hither.
ρίπτει ῥίζαν εἰς τὸν πῖλόν μου,		he throws a root into my hat.
πέμπω ἐκεῖσε,		I send thither.

54. EXERCISES.

I. Render into English.

Τί ἔχεις ἐν τῇ χηλῶ;—Ἐχω ἐν τῇ χηλῶ τὴν χλαῖναν τοῦ ἐμπόρου.—Οὐ τὴν χλαῖναν, ἀλλὰ τὸν πῖλον τοῦ ἐμπόρου ἔχεις.—Τί ἔχομεν ἐν τῷ κήπῳ;—Συκᾶς καὶ ἀκάνθιας ἐν τῷ κήπῳ ἔχετε.—Οὐκ εἰσι κρῆναι ἐν τοῖς κήποις;—Ναί, ἐν τοῖς κήποις κρῆναί εἰσιν.—Τί ἔχουσιν οἱ ἔμποροι ἐν

τοῖς πύλοις;—Οὐδὲν ἐν τοῖς πύλοις ἔχουσι πλὴν τῶν κεφαλαῶν.—Τίς κάθεται ἐπὶ τοῦ ἵππου;—Οἱ νεανίαί ἐπὶ τῶν ἵππων κάθονται.—Τρέχει ὁ ἵππος ἐν τῇ ὁδῷ;—Οὐκ ἐν τῇ ὁδῷ, ἀλλ' ἐν τῇ νομῇ τρέχει.—Ὁ ἵππος εἰς τὴν ὁδὸν τρέχει.—Ποῖ τρέχουσιν οἱ ἵπποι;—Οὐ δεῦρο τρέχουσιν, ἀλλ' εἰς τὴν νομὴν τὴν πλησίον τῆς κώμης.—Οὐκ ἐκεῖσε, ἀλλὰ δεῦρο.—Ποῖ ῥίπτεις τὴν (your) χλαῖναν;—Τὴν τε χλαῖναν καὶ τὸν πῖλον εἰς τὴν χηλὸν ῥίπτω.—Ῥίπτω τὴν χλαῖναν ἀντὶ τῆς βακτηρίας.—Ἡ σφαῖρα πίπτει εἰς τὴν χηλόν.

II. *Render into Greek.*

The workman has my hat.—The *workman* has not (οὐχ ὁ ἐργάτης) your hat, but the *artisan*.—The artisan has neither a hat nor a cloak.—The merchant has both hats and cloaks.—The boy has nothing on his head except a hat.—What has he *in* his (ἐν τῇ) head?—Nothing but a tongue.—Whither is the horse running?—He is either running hither, or into the road.—Neither thither nor into the pasture.—Into what (εἰς τίνα) pasture?—Into that near the village.—The ball falls into the garden.—The ball lies near the fountain.—The fountain (which is) in the garden.—Not the fountain in the garden, but that among (ἐν) the rocks.—The pasture has nothing except rocks, and thorns, and fig-trees.—The boy sits on a horse.

SIXTEENTH LESSON.

55. *The Second Declension.*τὸ ῥόδον, *the rose* (Intro. § 3. 1).

SING.	DUAL.	PLUR.
N. ῥόδον	N. A. V. ῥόδω	N. ῥόδα
G. ῥόδου	G. D. ῥόδοι	G. ῥόδων
D. ῥόδῳ		D. ῥόδοις
A. ῥόδον		A. ῥόδα
V. ῥόδον		V. ῥόδα

So, τὸ ἴον, *the violet.*τὸ μῆλον, *the apple.*τὸ δένδρον, *the tree.*

Exc.—δένδρον has commonly δένδρῳσι(ν) instead of δένδρῳις in the Dat. Plur.

REM.—Neut. nouns always have the Acc. and Voc. like the Nom. in all the numbers, and in the Plur. these three cases end always in α. The same rule applies to Adjectives, Pronouns and Participles.

ὁ ἀγρός, οὔ,	<i>the field.</i>
ὁ διδάσκαλος, ου,	<i>the teacher.</i>
ἡ βίβλος, ου,	<i>the book.</i>
ὁ μαθητής, οὔ,	<i>the scholar, the learner.</i>
ἡ μηλιά, ας,	<i>the apple-tree.</i>

56. *Rule.*—The Neut. Plur. in Greek generally takes a Singular verb; as,

τὰ ῥόδα ἔχει ἀκάνθας,
ἔστιν ἰα ἐν τοῖς κήποις,
τὰ μῆλα πίπτει,

the roses have thorns.
there are violets in the gar-
dens.
the apples fall.

57. ἔτι, still, still further.
οὐκέτι, no longer.

ἔτι πίπτει τὰ μῆλα,
οὐκέτι τρέχουσιν οἱ νεανῖαι,
ἡμεῖς οὐκέτι πέμπομεν,

the apples are still falling.
the young men no longer run.
we no longer send.

58. αὐτόν, *him. it* Pl. αὐτούς, *them.* (Masc.)
αὐτήν, *her. it* " αὐτάς, *them.* (Fem.)
αὐτό, *it.* " αὐτά, *them.* (Neut.)

Do you send the young man?
I send him,
Who has my hat?
The boy has it,
Has he not the balls?
He has not them,
Who has the roses?
The maiden has them,

πέμπεις τὸν νεανῖ;
πέμπω αὐτόν.
τίς ἔχει τὸν πῖλόν μου;
ὁ παῖς ἔχει αὐτόν.
οὐκ ἔχει τὰς σφαῖρας;
οὐκ ἔχει αὐτάς.
τίς ἔχει τὰ ῥόδα;
ἡ κόρη ἔχει αὐτά.

REM.—αὐτόν, αὐτήν &c. are often omitted in Greek, when
they are easily understood from the connection.

Has the boy the hat?
He has it,
Does not the teacher send the
books?
He sends them,

ἔχει ὁ παῖς τὸν πῖλον;
ἔχει (αὐτόν).
οὐ πέμπει ὁ διδάσκαλος τὰς
βίβλους;
πέμπει (αὐτάς).

59. EXERCISES.

I. *Render into English.*

Τίς ἔχει ῥόδον ;—Ἡ κόρη ῥόδον ἔχει.—Αἱ κόραι ῥόδα τε καὶ ἰᾶ ἔχουσιν.—Ἔστι ῥόδα ἐν τῇ χειρὶ τῆς κόρης.—Ἡ μέλισσα ἐπὶ τῶν ῥόδων κάθεται.—Ὁ ἀγρὸς οὔτε ῥόδα ἔχει, οὔτε ἰᾶ.—Ποῦ ἐστὶ τὰ δένδρα ;—Τὰ δένδρα οὐκ ἐν τῷ κήπῳ, ἀλλ' ἐν τοῖς ἀγροῖς ἐστὶν.—Αἱ μηλέαι ἔχουσι μῆλα.—Αἱ ἐν τῷ κήπῳ μηλέαι μῆλα ἔχουσιν.—Οὐχ αἱ ἐν τῇ νομῇ μηλέαι, ἀλλ' αἱ ἐγγὺς τῆς κρήνης μῆλα ἔχουσιν.—Οὐ τὰ ἰᾶ, ἀλλὰ τὰ ῥόδα ἀκάνθας ἔχει.—Τίς ἔχει τὰς βίβλους ;—Ὁ διδάσκαλος ἔχει αὐτάς.—Ὁ μαθητὴς οὐκέτι τὰς βίβλους ἔχει.—Τί ἔχει ;—Ἐχει σφαίρας ἀντὶ βίβλων.—Τίς πέμπει τὰ ἰᾶ ;—Ἡ κόρη πέμπει (αὐτά).—Τίς ἔχει τὸν πῖλόν μου ;—Οὐχ ὁ ἔμπορος, ἀλλ' ὁ κλέπτης ἔχει αὐτόν.

II. *Render into Greek.*

An apple is falling.—The apples fall from the apple-trees.—Do they not fall into the fountain?—Not into the fountain, but into my hat.—What has the young man in his hat?—He has either a ball or a book.—The scholar has in his hand both balls and books.—The maiden has in her hand both violets and roses.—She has nothing except roses.—She has roses instead of violets.—The teacher and the scholar are now in the field.—Who has the books?—The teacher has them.—Who has the apples?—The young man has them.—He has apples instead

of books.—The young man has still a book in his (the) hand.—Whither does the father send the young man?—He sends him hither.—He sends him neither into the field nor into the village.—The young men are sitting among (ἐν) the trees.

SEVENTEENTH LESSON.

60. *Adjectives of the First and Second Declension.*

These are so called because they follow in the Masc. and Neut. the 2 Decl., and in the Fem. the 1 Decl.

καλός, beautiful, noble.

SING.			
	Masc.	Fem.	Neut.
N.	καλός	καλή	καλόν
G.	καλοῦ	καλῆς	καλοῦ
D.	καλῷ	καλῇ	καλῷ
A.	καλόν	καλήν	καλόν
V.	καλέ	καλή	καλόν
DUAL.			
N. A. V.	καλό	καλά	καλό
G. D.	καλοῖν	καλαῖν	καλοῖν
PLUR.			
N.	καλοί	καλαί	καλά
G.	καλῶν	καλῶν	καλῶν
D.	καλοῖς	καλαῖς	καλοῖς
A.	καλούς	καλάς	καλά
V.	καλοί	καλαί	καλά

So, ἀγαθός, ἡ, όν, good.

σοφός, ἡ, όν, wise.

λευκός, ἡ, όν, white.

61. *Rule*.—Adjectives agree with their substantives in gender, number and case. So also Pronouns and Participles.

καλὸς κήπος,	a beautiful garden.
λευκαὶ οἰκίαι,	white houses.
ρόδον λευκόν,	a white rose.
διδάσκαλοι εἰσι σοφοί,	there are wise teachers.
χλαῖναν ἔχω καλήν,	I have a beautiful cloak.

REM.—When the Noun has no Art. the Adj. may precede or follow it indifferently, as,

λευκὸν ρόδον,	}	a white rose.
ρόδον λευκόν,		
ἔχω καλὰ ἴα,	}	I have beautiful violets.
ἴα καλὰ ἔχω,		
ἴα ἔχω καλά, &c.		

62. The Noun and Adj. with the Art. admit the following constructions ;

The beautiful house,	{	ἡ καλὴ οἰκία.	(a)
		ἡ οἰκία ἡ καλή.	(b)
		οἰκία ἡ καλή.	(b)
The good horses,	{	οἱ ἀγαθοὶ ἵπποι.	(a)
		οἱ ἵπποι οἱ ἀγαθοί.	(b)
		ἵπποι οἱ ἀγαθοί.	(b)

(a) When no special emphasis rests on the *Noun*, the natural position of the Adj. is as in (a), *between* the Art. and Noun ; as,

ἡ λευκὴ οἰκία,		the white house.
οἱ ἀγαθοὶ ἔμποροι,		the good merchants.

(b) But if the Noun is to be made emphatic, it can stand first, and the Adj. follow it with the Art.—The Noun in this case can have or omit the Art. according as the *first* conception is definite or indefinite.

ἡ κόρη ἡ καλή,	}	the beautiful maiden.
κόρη ἡ, καλή,		(lit. the maiden, viz. the beautiful.)
οἱ τεχνῖται οἱ σοφοί,	}	the wise artisans.
τεχνῖται οἱ σοφοί,		(artisans, the wise.)

Examples.

(a) The beautiful house,	ἡ καλὴ οἰκία.
(a) Not the <i>beautiful</i> house.	οὐχ ἡ καλὴ οἰκία,
(a) But the <i>white</i> house,	ἀλλ' ἡ λευκὴ οἰκία.
(a) The <i>good</i> , not the <i>beautiful</i> girl,	ἡ ἀγαθή, ἀλλ' οὐχ ἡ καλὴ παῖς.
(b) Not the <i>house</i> , but the <i>beautiful garden</i> ,	οὐχ ἡ οἰκία, ἀλλ' ὁ κήπος ὁ καλός.
(b) Both the <i>rose</i> , and the <i>white violet</i> ,	τό τε ῥόδον, καὶ τὸ ἶον τὸ λευκόν.
(b) The <i>white roses</i> , and the <i>white violets</i> ,	τὰ λευκὰ ῥόδα καὶ τὰ ἴα τὰ λευκά.

ποῖ; *whither?*

63. EXERCISES.

I. Render into English.

Χλαῖνα λευκή.—Λευκὸς πῖλος.—'Ο λευκὸς πῖλος.—Οὐχ ὁ λευκὸς πῖλος, ἀλλ' ἡ σφαῖρα ἡ λευκή.—'Ο παῖς σφαῖραν ἔχει λευκὴν.—Οἱ διδάσκαλοι ἔχουσι καλὰς βίβλους.—'Ο σοφὸς διδάσκαλος βί-

βλους ἔχει καλὰς τε καὶ ἀγαθὰς.—Ἡ καλὴ κόρη.
 —Οὐχ ἡ καλὴ κόρη, ἀλλ' ἡ ἀγαθὴ.—Οὐχ ἡ κόρη,
 ἀλλ' ὁ πατήρ μου ὁ ἀγαθός.—Ποῦ εἰσιν αἱ καλαὶ
 κόραι;—Ἐν τῇ λευκῇ στοᾷ κάθηνται.—Οὐκ ἐν
 τῇ λευκῇ στοᾷ, ἀλλ' ἐπὶ τῆς ἔδρας τῆς λευκῆς.—
 Ποῦ κεῖται ἡ βακτηρία σου;—Οὐκ ἐπὶ τῆς κα-
 λῆς ἔδρας τῆς ἐν τῇ πύλῃ κεῖται, ἀλλὰ πλησίον
 κρήνης τῆς ἐν τῷ κήπῳ.—Ποῦ κεῖνται αἱ καλαὶ
 χλαῖναι μου;—Ἐν γωνίᾳ κεῖνται τῆς λευκῆς χι-
 λοῦ.—Πόθεν τρέχει ὁ ἵππος;—Ἐκεῖθεν τρέχει.—
 Τρέχει ἐκ τοῦ πλησίον τῆς κώμης ἀγροῦ εἰς τὴν
 ὁδόν.—Τίς κάθεται ἐπὶ τοῦ ἵππου;—Ὁ νεανίας
 ἐπὶ τοῦ ἵππου κάθεται.—Ποῖ πέμπει ὁ διδάσκι-
 λος τὸν μαθητὴν;—Εἰς τὴν κώμην αὐτὸν πέμ-
 πει.

II. *Render into Greek.*

A wise young man.—A wise teacher.—A beautiful boy.
 —A beautiful girl.—Beautiful maidens.—Where is the
 beautiful maiden sitting?—She sits among the trees in
 (ἐν τοῖς ἐν τῷ &c.) the garden.—Not among those in the
 garden, but among those in the field or the pasture.—
 The young men are neither sitting here nor there.—The
 garden has a beautiful spring.—The teacher has nothing
 but good books.—A good father.—A wise mother.—The
 wise teacher has a good scholar.—Whom does the father
 send hither?—He sends either the good workman or the
 wise artisan.—I and you send the young man home.—
 The apples are falling into the beautiful fountain.

EIGHTEENTH LESSON.

64. *Adjectives of the First and Second Declension.*

Adjectives in *ος* pure (*ος* preceded by a vowel) and *ρος*, have the Fem. in *ᾱ*, thus, *ος*, *ᾱ*, *ον*. But Adj. in *οος* have *η*, except those in *ροος*, which have *α*.

πλούσιος, ᾱ, ον, rich.

SING.			
	Masc.	Fem.	Neut.
N.	πλούσιος	πλουσιᾱ	πλούσιον
G.	πλουσίου	πλουσιᾱς	πλουσίου
D.	πλουσίῳ	πλουσίᾳ	πλουσίῳ
A.	πλούσιον	πλουσιᾶν	πλούσιον
V.	πλούσιε	πλουσιᾶ	πλούσιον
DUAL.			
N.A.V.	πλουσιῶ	πλουσιᾶ	πλουσιῶ
G.D.	πλουσιῶν	πλουσιᾶν	πλουσιῶν
PLUR.			
N.	πλούσιοι	πλούσιαι	πλούσιᾱ
G.	πλουσιῶν	πλουσιῶν	πλουσιῶν
D.	πλουσίοις	πλουσίοις	πλουσίοις
A.	πλουσίους	πλουσίοις	πλούσιᾱ
V.	πλούσιοι	πλούσιαι	πλούσιᾱ

📖 Observe, *πλουσιῶν* (not *πλουσιῶν*) in the Gen. Plur. Fem. (See 1st. Lesson, Accent.)

So, *σκολιός, ᾱ, όν, crooked, winding.*
μακρός, ᾱ, όν, long.
μικρός, ᾱ, όν, little, small.

65. ὁ ποταμός, οὔ, *the river.*
 ὁ δάκτυλος, οὔ, *the finger.*
 ὁ ἄνθρωπος, οὔ, *the man.*

ὁ πλούσιος ἔμπορος,		the rich merchant.
μῆλον μικρόν,		a small apple.
σκολιὸς ποταμός,		a winding river.
μακρὰ ὁδός,		a long road.

66. *Adjectives in the Predicate.*

The road is crooked,		ἡ ὁδός ἐστὶ σκολιά.
The houses are beautiful,		αἱ οἰκίαι καλαί εἰσιν.
The roses in the garden are white,		τὰ ἐν τῷ κήπῳ ῥόδα λευκά ἐστίν.
My father and mother are wise,		ὁ πατήρ καὶ ἡ μήτηρ μου σο- φοί εἰσιν.
The young men and the maid- ens are good,		οἱ νεανία καὶ αἱ κόραι ἀγα- θοί εἰσιν.
The river and the road are long,		ὁ ποταμὸς καὶ ἡ ὁδός εἰσι μακρά.

REM.—When the Adj. refers to Nouns of different genders, if they be *persons*, the Masc. takes precedence of the Fem. and the Fem. of the Neut. ; if *things*, the Adj. may agree with the nearest noun, or be put in the Neut. Plur. without regard to the gender of the Substantives.

67. παίζω, εις, &c. *I play, sport* (fr. παῖς, *child*).
 ὥς, *as* (proclitic).
 οὕτως or οὕτω, *thus, so*.
 οὕτως—ὥς, *so—as*.

οὕτω σοφὸς ὥς ἐγώ,		as wise as I.
οὐχ οὕτω σοφὸς ὥς καλός,		not so wise as beautiful.
ὥς ἐγὼ τρέχω, οὕτω καὶ σὺ τρέχεις,		as I run, so also you run.

ὥςπερ,	<i>just as</i> .
οὕτω καί,	<i>so also</i> .

ὥςπερ πίπτει τὸ δένδρον, οὕτω κεῖται,		just as the tree falls, so it lies.
ὥςπερ σὺ, οὕτω καὶ ἐγώ,		just as you, so also I.

68. EXERCISES.

I. *Render into English.*

Ἐμπορος πλούσιος.—Ὁ ἔμπορος πλούσιός ἐστιν.—Οὐχ ὁ ἔμπορος, ἀλλ' ὁ τεχνίτης πλούσιός ἐστιν.—Οὐχ οὕτω πλούσιος ὥς ἀγαθός ἐστιν ὁ ἔμπορος.—Ἡ ὁδὸς ἐστὶ σκολιά.—Σκολιαὶ εἰσὶν αἱ ὁδοὶ αἱ ἐγγυὲς τοῦ ποταμοῦ.—Ἡ ὁδὸς οὔτε οὕτω μακρὰ ἐστιν, οὔτε οὕτω σκολιά ὥς ὁ ποταμός.—Ὁ ποταμός οὔτε μικρὸς οὔτε σκολιός ἐστιν.—Ὁ

δάκτυλός σου μακρός ἐστὶ καὶ μικρός.—Τί ἔχει ὁ παῖς ἐπὶ τοῦ δακτύλου;—Ὁ μικρὸς παῖς ἔχει ἢ μυῖαν ἢ μέλιτταν ἐπὶ τοῦ δακτύλου.—Τί ἔχει ἐν τῇ χειρὶ ὁ ἄνθρωπος;—Σφῦραν ἢ χλαῖναν ἔχει.—Ποῦ παίζει ὁ παῖς;—Ὁ παῖς ἐν τῷ κήπῳ παίζει.—Οἱ σοφοὶ νεανῖαι ἐν τοῖς ἀγροῖς παίζουνσιν.—Ποῖ τὴν σφαῖραν ῥίπτουσιν;—Ὁ νεανίας τὴν σφαῖραν εἰς τὴν κρήνην ῥίπτει.—Ἡ σφαῖρα εἰς τὸν ποταμὸν πίπτει.—Ὁ ἵππος ἐκ τῆς ὁδοῦ εἰς τὴν νομὴν τρέχει.—Ὁ πῖλος καὶ ἡ χλαῖνά μου καλὰ ἐστίν.

II. *Render into Greek.*

A rich man.—The merchant is a rich man.—The artisan is not so rich as the laborer.—The laborers are rich.—They are not so rich as wise.—The young man is not beautiful, but wise.—Not so wise as beautiful.—The scholar is not so wise as the teacher.—Who are playing in the gardens?—The boy and the girl are playing there. Who is running out of the river?—The man is running out of the river into the crooked road.—A small fly.—Small cloaks.—The fly (that is) on the cloak.—What fly?—The one on my finger.—What bee?—The one on the rose.—Whom does your father send into the village?—He always sends the wise youth.—Just as he sends the youth, so also he sends the workman.—The young man neither plays in the garden, nor sits on a horse, but throws his (the) ball into the river.

NINETEENTH LESSON.

69. *Contract Nouns of the Second Declension.*

Some nouns in *εος, οος, εον* and *οον* of this Decl. are contracted ;

ὁ νόος, *the mind,*

τὸ ὀστέον, *the bone.*

SING.					
N.	νόος	νοῦς		ὀστέον	ὀστοῦν
G.	νόου	νοῦ		ὀστέου	ὀστοῦ
D.	νόῳ	νοῖ		ὀστέῳ	ὀστοῖ
A.	νόον	νοῦν		ὀστέον	ὀστοῦν
V.	νόε	νοῦ		ὀστέον	ὀστοῦν
DUAL.					
N. A. V.	νόῳ	νόῳ		ὀστέῳ	ὀστώ
G. D.	νόοι	νοῖν		ὀστέοι	ὀστοῖν
PLUR.					
N.	νόοι	νοῖ		ὀστέᾱ	ὀστά
G.	νόων	νοῶν		ὀστέων	ὀστών
D.	νόοις	νοῖς		ὀστέοις	ὀστοῖς
A.	νόους	νοῦς		ὀστέα	ὀστά
V.	νόοι	νοῖ		ὀστέα	ὀστά

So, ῥόος, ῥοῦς, *a stream.*

κάνεον, κανοῦν, *a basket.*

Accent.—νόῳ and ὀστώ (dual) irregular for νόῳ and ὀστώ (see 38. *Accent*), κανοῦν from κάνεον, irregular for κάνουν.

ὁ νοῦς τοῦ νεανίου,
ἔχω ὀστά ἐν τῷ κανῶ,

the mind of the young man.
I have bones in my (or, the)
basket.

70. *Position of the Gen.*

(a) *Partitive Gen.* (Lesson III.) Emphasis mainly on the *governing* noun. The Construction of this has already been given ; as,

ἡ θύρα τῆς οἰκίας,		the door of the house.
τῆς οἰκίας ἡ θύρα,		“ “

(b) *Adj. (or Attributive) Gen.* Emphasis mainly on the *Gen.* The *Gen.* then has an *Adj.* force, and is placed like the *Adj.* either between the art. and noun, or after both with the art. repeated ; as,

ἡ τῆς οἰκίας θύρα,	}	the door of the house = the of-the-house door.
ἡ θύρα ἡ τῆς οἰκίας,		

71. *Examples.*

(a) *Partitive Gen.* (emphasis chiefly on the governing noun).

The basket of the young man,	τὸ καροῦν τοῦ νεανίου.
Not the basket of the young	οὐ τὸ καροῦν τοῦ νεανίου, ἀλλ'
man, but his (the) ball,	ἡ σφαῖρα.
Both the cloak and the hat of	ἡ τε χλαῖνα, καὶ ὁ πῖλος τοῦ
the man,	ἀνθρώπου.

(b) *Adj. Gen.* ; (emphasis chiefly on the *Gen.*)

The cloak of the merchant,	ἡ τοῦ ἐμπόρου χλαῖνα.
Not the merchant's cloak,	οὐχ ἡ τοῦ ἐμπόρου χλαῖνα,
but that of the artisan,	ἀλλ' ἡ τοῦ τεχνίτου.
The youth's ball, and the work-	ἡ τοῦ νεανίου σφαῖρα καὶ ἡ
man's hammer,	σφῦρα ἡ τοῦ ἐργάτου.

72. *Promiscuous Examples.*

The <i>roses</i> of the garden,	τὰ ῥόδα τοῦ κήπου.
Not the <i>roses</i> of the garden,	οὐ τὰ ῥόδα τοῦ κήπου, ἀλλὰ
but the trees,	τὰ δένδρα.
Not the roses of <i>the garden</i>	οὐ τὰ τοῦ κήπου ῥόδα, ἀλλὰ
(i e. the <i>garden roses</i>) but	τὰ ῥόδα τὰ τοῦ ἀγροῦ.
the roses of <i>the field</i> ,	
The finger of the man,	ὁ δάκτυλος τοῦ ἀνθρώπου.
The finger, not the head of the	ὁ δάκτυλος, οὐχ ἡ κεφαλὴ τοῦ
man,	ἀνθρώπου.
Both the <i>man's</i> finger, and the	ὁ τε τοῦ ἀνθρώπου δάκτυλος,
<i>youth's</i> ,	καὶ ὁ τοῦ νεανίου.
Not the <i>young man's</i> finger, but	οὐχ ὁ τοῦ νεανίου δάκτυλος,
the workman's head,	ἀλλ' ἡ κεφαλὴ ἡ τοῦ ἐργά-
	του.

OBS.—This last construction, ἡ κεφαλὴ ἡ &c. is chiefly employed when not only the Gen. but also the governing noun is to be contrasted with some other object.

73. What ball?	τίς σφαῖρα;
That of the young man,	ἡ τοῦ νεανίου.
The young man's,	
What hammer do you	τίνα σφυραν ῥίπτεις;
throw?	
I throw the merchant's,	ῥίπτω τὴν τοῦ ἐμποροῦ.
I throw that of the mer-	
chant,	
What horses are running?	τίνες ἵπποι τρέχουσιν;
Not the <i>teacher's</i> horses,	οὐχ οἱ τοῦ διδασκάλου ἵπποι.
Not the horses of the	
<i>teacher</i> ,	
But the scholar's,	ἀλλ' οἱ τοῦ μαθητοῦ.
But those of the scholar,	

74. EXERCISES.

I. *Render into English.*

Τί ἔχεις ἐν τῷ κανῶ;—Ὅστιά ἔχω.—Τὰ ἐν τῷ κανῶ ὅστιά λευκά ἐστίν.—Τίς ῥοῦς;—Ὁ ἐν τῷ ἀγρῶ.—Οὐχ ὁ ἐν τῷ ἀγρῶ ῥοῦς, ἀλλ' ὁ πλησίον τῆς κώμης.—Ὁ νοῦς τοῦ νεανίου.—Οὔτε ὁ νοῦς, οὔτε ἡ κεφαλὴ τοῦ νεανίου.—Ὁ τοῦ διδασκάλου νοῦς σοφός ἐστίν.—Οὐκ ἔχεις τὴν τοῦ ἐργάτου βακτηρίαν;—Οὐ τὴν τοῦ ἐργάτου βακτηρίαν ἔχω, ἀλλὰ τὴν τοῦ πλουσίου ἐμπορίου.—Οὐ τὴν βακτηρίαν ἔχω τοῦ ἐργάτου, ἀλλὰ τὸν πῖλον.—Τίνα σφαῖραν ῥίπτεις;—Οὐ τὴν τοῦ ἐμπορίου σφαῖραν ῥίπτω, ἀλλὰ τὴν τοῦ ἀγαθοῦ μυητοῦ.—Ἡμεῖς τὴν μικρὰν σφαῖραν ῥίπτομεν, ἀντὶ τῆς τοῦ σοφοῦ νεανίου.—Ἡ τοῦ ἐργάτου χλαῖνα οὐχ οὕτω λευκὴ ἐστίν ὥς ἡ τοῦ νεανίου.—Ὡς οἱ ἐν τῇ νομῇ ἵπποι τρέχουσιν, οὕτω τρέχουσι καὶ (also) οἱ τοῦ ἐμπορίου ἵπποι.—Οἱ ῥοῖ μικροί τε καὶ καλοὶ εἰσιν.—Ἔστι καλὰ μῆλα καὶ ῥόδα ἐν τῷ κανῶ.—Πόθεν τρέχουσιν αἱ βόες;—Ἐκ τοῦ ἀγροῦ εἰς τὸν ποταμὸν τρέχουσιν.

II. *Render into Greek.*

A white basket.—White baskets.—Our baskets are white.—The basket is not so white as the bones.—The

merchant's basket is not so white nor so small as the *artisan's*. The merchant's *basket*, is not so white as his (the) *cloak*.—The girl has small and white violets.—We have nothing but bones in the basket.—They have roses and violets in their (the) baskets, instead of roots and thorns.—A fly instead of a bee.—What has the thief?—He has my cloak.—He has the *young man's* cloak.—He has not the merchant's *cloak*, but his hat.—A ball is falling into my hat.—Whence does it fall?—Out of the fig-tree.—The apples fall from the apple-trees into the beautiful spring.—The little boy is sitting on the white seat.—The cow lies on the rocks, near the corner of the pasture.

TWENTIETH LESSON.

75.	ὁ ἀδελφός, οὔ,	<i>the brother.</i>
	ὁ υἱός, οὔ,	<i>the son.</i>
	ἡ ἀδελφή, ἦς,	<i>the sister.</i>
	ἡ ὀροφή, ἦς,	<i>the roof.</i>
	ὁ χρόνος, ου,	<i>the time, time.</i>
	τότε,	<i>then, at that time.</i>
	πάλαι,	<i>of old, anciently.</i>

ὁ νῦν χρόνος,	}	the present time (the <i>now</i> time).
ὁ χρόνος ὁ νῦν,		
οἱ τότε ἄνθρωποι,	}	the men of that time (the <i>then</i> men).
οἱ ἄνθρωποι οἱ τότε,		
οἱ παλαιοὶ νεανῖαι,	}	the young men of old.
οἱ νεανῖαι οἱ παλαιοί,		

REM.—Adverbs following an Art. have the force of Adjectives.

76. The pupil will observe that whatever word or clause has an *Adjective* force can stand between the noun and its Art. or after both with the Art. repeated; as,


- | | | |
|----------------------------|---|-----------------------------|
| 1. <i>The Adjective,</i> | { | (a) ὁ σοφὸς ἄνθρωπος. |
| | | (b) ὁ ἄνθρωπος ὁ σοφός. |
| | | (c) ἄνθρωπος ὁ σοφός. |
| 2. <i>The Adj. Gen.</i> | { | (a) ἡ τοῦ νεανίου ἀδελφή. |
| | | (b) ἡ ἀδελφὴ ἡ τοῦ νεανίου. |
| | | (c) ἀδελφὴ ἡ τοῦ νεανίου. |
| 3. <i>The Adv. as Adj.</i> | { | (a) οἱ νῦν ἄνθρωποι. |
| | | (b) οἱ ἄνθρωποι οἱ νῦν. |
| | | (c) ἄνθρωποι οἱ νῦν. |
| 4. <i>The Adj. clause,</i> | { | (a) ἡ ἐν τῇ οἰκίᾳ θύρα. |
| | | (b) ἡ θύρα ἡ ἐν τῇ οἰκίᾳ. |
| | | (c) θύρα ἡ ἐν τῇ οἰκίᾳ. |

Thus, e. g.

What men?

- | | | |
|------------------------------------|---|---------------------------------------|
| | { | τίνες ἄνθρωποι; |
| 1. <i>The wise men,</i> | | (a) οἱ σοφοὶ ἄνθρωποι. |
| | | (b) οἱ ἄνθρωποι οἱ σοφοί. |
| | { | (c) ἄνθρωποι οἱ σοφοί. |
| 2. <i>The of-the-village men,</i> | | (a) οἱ τῆς κώμης ἄνθρωποι. |
| (<i>The men of the village</i>), | | (b) οἱ ἄνθρωποι οἱ τῆς κώμης. |
| | { | (c) ἄνθρωποι οἱ τῆς κώμης. |
| 3. <i>The of-old men,</i> | | (a) οἱ πάλαι ἄνθρωποι. |
| (<i>The men of old</i>), | | (b) οἱ ἄνθρωποι οἱ πάλαι. |
| | { | (c) ἄνθρωποι οἱ πάλαι. |
| 4. <i>The near-the-river men,</i> | | (a) οἱ ἐγγὺς τοῦ ποταμοῦ ἄνθρωποι. |
| (<i>The men near the river</i>), | | (b) οἱ ἄνθρωποι οἱ ἐγγὺς τοῦ ποταμοῦ. |
| | { | (c) ἄνθρωποι οἱ ἐγγὺς τοῦ ποταμοῦ. |

REM.—In Examples (a) the emphasis is *exclusively*, or *mainly* on the Adj. or qualifying word or clause. In (b) and (c) there is additionally some emphasis on the first noun as contradistinguished from some other noun. (c) Differs from (b) only as it first presents the conception indefinitely, but immediately made definite by the Art. following; as, *ἄνθρωπος ὁ ἀγαθός*, *a man, the good one* = The good man.

77.  The pupil will specially observe that whatever Adv. or clause has the force of an Adj. must immediately follow the Art.—He must guard against being misled by English constructions; thus,

The door in the house,	not,	ἡ θύρα ἐν τῇ οἰκίᾳ.
	but,	ἡ ἐν τῇ οἰκίᾳ θύρα.
	or,	ἡ θύρα ἣ ἐν τῇ οἰκίᾳ.
The cow near the river,	not,	ἡ βοῦς πλησίον τοῦ ποταμοῦ.
	but,	ἡ πλησίον τοῦ ποταμοῦ βοῦς.
	or,	ἡ βοῦς ἣ πλησίον τοῦ ποταμοῦ.

‘*Ἡ θύρα ἐν τῇ οἰκίᾳ*, would mean, *the door is in the house* (ἐστὶν understood), or, *the door, when in the house*; not, *the door (which is) in the house*. ‘*Ἡ βοῦς πλησίον τοῦ ποταμοῦ*, would mean, *the cow is near the river* (ἐστὶν understood) or, *the cow, when near the river*; not, *the cow which is near the river*.

Examples.

Render,

- | | |
|-----------------------------------|--|
| The horse (which is) in the road. | { ὁ ἐν τῇ ὁδῷ ἵππος.
ὁ ἵππος ὁ ἐν τῇ ὁδῷ. |
| The cow (that is) in the field. | |
| The rock near the stream. | |
| The bones in the basket. | |
| The boy on the roof. | |
| The fountains in the village. | |
| The apples in the apple-tree. | |

78. Observe also the various modes of rendering the *Art.* in connection with a Gen. or with an Adj. clause; thus,

τίνα ἵππον ἔχεις ;	what horse have you ?
ἔχω τὸν τοῦ ἀδελφοῦ,	I have that of my brother.
	I have my brother's.
	I have the one in the pasture.
ἔχω τὸν ἐν τῇ νομῇ,	I have that which is in the
	pasture.
	I have the one which is in the
	pasture.
τίνας ἵππους ἔχεις ;	what horses have you ?
τοὺς τοῦ ἐμπόρου ἔχω,	I have those of the merchant.
	I have the merchant's.
	I have those there.
τοὺς ἐκεῖ ἔχω,	I have those which are there.
	I have the ones which are there.

79. EXERCISES.

I. Render into English.

Ποῦ παίζει ὁ ἀδελφός σου ;—Ὁ ἀδελφὸς καὶ ἡ ἀδελφή μου ἐν τῷ κήπῳ παίζουνσιν.—Οὐκ ἐν τῷ τοῦ ἐργάτου κήπῳ, ἀλλ' ἐν τῷ τοῦ πλουσίου ἐμπόρου.—Ποῦ παίζει ὁ υἱός σου ;—Ὁ υἱός μου παίζει ἐν τῇ σκιᾷ τῆς οἰκίας.—Οὐκ ἐν τῇ τῆς οἰκίας σκιᾷ, ἀλλ' ἐν τῇ τοῦ δένδρου.—Ἡμεῖς καθήμεθα ἐν τῇ τοῦ δένδρου σκιᾷ.—Οὐ παίζουνσιν οἱ υἱοὶ ἡμῶν πλησίον τοῦ ποταμοῦ ;—Οὐκ ἐκεῖ παίζουνσιν, οὐδὲ αὐτοῦ, ἀλλὰ πλησίον τῆς συκῆς.—Τίνα πέμπει ὁ πατήρ σου εἰς τὴν κώμην ;—Τὸν ἀγαθὸν υἱὸν πέμπει.—Εγὼ καὶ ὁ ἀδελφός ῥίπτομεν τὴν σφαῖραν. - Τίνα σφαῖραν ;—Τὴν ἐν τῇ

στοᾶ.—Τὴν ἐπὶ τῆς ἑδρας τῆς ἐν τῇ στοᾶ.—Πότε
 ῥίπτετε τὴν σφαῖραν;—Ἐν τῷ νῦν χρόνῳ.—Οἱ
 νεανίαί τὰς ἐν τῇ χηλῷ σφαίρας ῥίπτουσιν.—Οὔτε
 τὰς ἐν τῇ χηλῷ ῥίπτουσιν, οὔτε τὰς ἐν τοῖς κανοῖς.

II. Render into Greek.

A wise son.—A good brother.—The beautiful sister.—
 Who has the beautiful staff?—My sister has it (*ἀντήν*).—
 Not the merchant's son, but his brother.—What hat has
 my son?—He has the hat of his (the) brother.—He has
 not his brother's *hat* but his *books*.—What staves has the
 father?—He has those of the young man.—He has not
 the young man's, but the merchant's.—What violets?—
 The beautiful ones in (*τὰ καλὰ τὰ ἐν*) the garden.—What
 roots?—The roots of the apple-tree.—Not the roots of the
 apple-tree, but those of the fig-tree.—The thorns of the
 rose.—Nothing is so beautiful as the rose.—Not roses but
 violets.—We have nothing in our (the) baskets except
 violets.

TWENTY-FIRST LESSON.

80. ἐμός, ἡ, ὅν, (from ἐμοῦ) *my, mine.*
 σός, σή, σόν, (from σοῦ) *thy, thine = your, yours.*
 φίλος, ον, *a friend.*
 ὁ φίλος. *the friend.*

φίλος μου,	} a friend of mine. a friend of mine. my friend. my friend.
ἐμός φίλος, or φίλος ἐμός,	
ὁ φίλος μου,	
ὁ ἐμός φίλος,	
ὁ φίλος ὁ ἐμός,	

REM.—When *my*, *thy*, (*your*) &c. are to be made emphatic, *ἐμός* and *σός* are always used.

Have you my cloak?	{ ἔχεις τὴν χλαῖνάν μου ;
I have not <i>your</i> cloak, but	{ ἔχεις τὴν ἐμήν χλαῖναν ;
mine,	οὐ τὴν σὴν χλαῖναν ἔχω, ἀλλὰ
<i>Your</i> brother, not <i>mine</i> ,	τὴν ἐμήν.
<i>My</i> friend, not the teacher's,	ὁ σὸς ἀδελφός, οὐχ ὁ ἐμός.
	ὁ ἐμός φίλος, οὐχ ὁ τοῦ διδασ-
	κάλου.

81. *τίνος ; of whom ? whose ?* (Sing.)
τίνων ; of whom ? whose ? (Plur.)

τίνος ἐστὶν ὁ ἵππος ;	whose is the horse ?
ἐμός ἐστιν,	it is mine.
ὁ ἵππος σός ἐστιν, ἀλλ' οὐκ	the horse is yours, not mine.
ἐμός,	
τὴν τίνος ἔχεις βακτηρίαν ;	whose staff have you ?
τὴν τίμος ἔχεις ;	whose have you (that of whom
	have you ?)
ἐν τοῖς τίνων κήποις εἰσὶν ;	in whose gardens are they ?
ἐν τοῖς ἐμοῖς,	in mine.
ἐν τοῖς τῶν φίλων ἡμῶν,	in those of our friends.
τίμος ἐστὶν ἡ σφαῖρα,	whose is the ball ?
ἐστὶ τοῦ ἀδελφοῦ μου,	{ it is my brother's.
ἐστὶ τοῦ ἐμοῦ ἀδελφοῦ,	{
τοῦ ἐμπόρου ἐστὶν,	it is the merchant's.
ἡ σφαῖρα ἐμή ἐστιν, ἀλλ' οὐ	the ball is mine, not the arti-
τοῦ τεχνίτου,	san's.

REM.—If the question is, '*whose* is a thing?' the Gen. of the Possessor is used ; if, '*what* does he possess?' the Dat. with *ἐστί*, or the Acc. with *ἔχω*.

<i>Whose</i> is the cloak?	τίνος ἐστὶν ἡ χλαῖνα;
The cloak is the workman's,	ἡ χλαῖνά ἐστι τοῦ ἐργάτου.
<i>What</i> is there to the workman?	τί ἐστι τῷ ἐργάτῃ;
(What has the workman?)	τί ἔχει ὁ ἐργάτης;
There is a <i>cloak</i> to the workman, i. e. the workman has a cloak,	ἐστὶ χλαῖνα τῷ ἐργάτῃ, ὁ ἐργάτης χλαῖναν ἔχει.

What have you beautiful?	τί ἔχετε καλόν;
Have you any thing beautiful?	ἔχετε τι καλόν;
	ἐστὶν ὑμῖν τι καλόν;
We have nothing beautiful,	οὐδὲν ἔχομεν καλόν.
Have you beautiful houses?	ἐστὶν ἡμῖν οὐδὲν καλόν.
We have,	ἔχετε καλὰς οἰκίας;
We have beautiful ones,	ἔχομεν.
We have the white ones	καλὰς ἔχομεν.
(which are) in the village,	τὰς λευκὰς ἔχομεν τὰς ἐν τῇ
	κώμῃ.
	τὰς ἐν τῇ κώμῃ λευκὰς ἔχομεν.

82. EXERCISES.

I. *Render into English.*

Ἀδελφός.—Ὁ ἀδελφός μου.—Ὁ ἐμὸς ἀδελφός.—Οὐχ ὁ ἐμός, ἀλλ' ὁ σὸς ἀδελφός.—Πέμπω τὸν (my) υἱὸν εἰς τὸν ἀγρόν.—Τὸν τίνος υἱὸν πέμπεις;—Οὐ τὸν ἐμὸν πέμπω, ἀλλὰ τὸν σόν.—Ἐν τοῖς τίνος κῆποις παίζουσιν οἱ νεανίαί;—Ἐν τοῖς καλοῖς τοῖς τοῦ ἐμπόρου.—Οὐκ ἐν τοῖς ἐμοῖς, οὐδὲ ἐν τοῖς σοῖς παίζουσιν, ἀλλ' ἐν τοῖς τοῦ ἀγαθοῦ διδασκάλου.—Τίνος εἰσὶν οἱ κῆποι οἱ ἐγγύς

τοῦ καλοῦ ῥοῦ;—Ἡ ἐμοί εἰσιν, ἢ τοῦ σοφοῦ τε-
χνίτου.—Τίνος εἰσὶν οἱ καλοὶ ἄγροί;—Οὐ τοῦ
ἐμοῦ ἀδελφοῦ εἰσιν, ἀλλὰ τοῦ σου.—Ποῦ εἰσιν οἱ
φίλοι ἡμῶν;—Ἡ ἐπὶ τῶν πετρῶν, ἢ ἐν ταῖς στοαῖς
κάθηνται.—Τί ἐστὶ τῷ φίλῳ μου;—Οὐδὲν τῷ
φίλῳ σου ἐστὶ, πλὴν βακτηρίας καὶ μικρᾶς χηλοῦ.
—Τί καλὸν ἔχεις;—Οὐδὲν οὔτε καλὸν ἔχω, οὔτε
ἀγαθόν.—Οὐδὲν καλόν ἐστὶ μοι πλὴν ῥόδων καὶ
ἰῶν.—Οὐκ ἔχει νοῦν ὁ νεανίας;—Σοφὸν νοῦν
ἔχει.—Ἡ τοῦ μαθητοῦ γλῶσσα οὐχ οὕτω σοφὴ
ἐστίν, ὥς ἡ τοῦ διδασκάλου.

II. *Render into Greek.*

What has my brother?—Your brother has a staff.—
My father has nothing but a staff.—Whose staff has he?
—He has mine.—He has not mine, nor the merchant's,
but that of the wise artisan.—Has the teacher (any)
books?—He has.—He has (some) good ones.—The
teacher has not so good books as the scholar.—Neither I
nor you have so good books as the teacher.—The teach-
er has a wise tongue.—What has (what is there to) the
scholar?—There are to the scholar good books, and a
good mind.—Has the artisan any thing beautiful?—He
has something both beautiful and good.—What has he
beautiful?—He has nothing beautiful except a small
hammer.—He has a ball instead of a hammer.—Is not
the hammer mine?—It is not yours, but your friend's.—
Where does it lie?—It lies either on the hearth, or in the
small chest, or near the beautiful fig-tree.

TWENTY-SECOND LESSON.

83. Contracted Adj. of the First & Second Declension.

χρῦσεος, α, ον, golden.

SING.					
N.	χρῦσ-εος, ἑᾶ, εον	χρυσ-οῦς, ῆ, οῦν			
G.	χρυσ-έου, ἐᾶς, έου	χρυσ-οῦ, ῆς, οῦ			
D.	χρυσ-έφ, ἐα, έφ	χρυσ-φ, ῆ, φ			
A.	χρῦσ-εον, ἐᾶν, εον	χρυσ-οῦν, ῆν, οῦν			
V.	doubtful, ἐα, εον	ῆ, οῦν			
DUAL					
N. A. V.	χρυσ-έω, ἐᾶ, εω	χρυσ-ώ, ᾶ, ώ			
G. D.	χρυσ-έοιν, ἐαίν, έοιν	χρυσ-οῖν, αῖν, αῖν			
PLUR.					
N.	χρῦσ-οι, εαι, εᾶ	χρυσ-οῖ, αῖ, ᾶ			
G.	χρυσ-έων, έων, έων	χρυσ-ῶν, ῶν, ῶν			
D.	χρυσ-έοις, ἐαις, έοις	χρυσ-οῖς, αῖς, οῖς			
A.	χρυσ-έουσ, ἐᾶς, εᾶ	χρυσ-οῦς, ᾶς, ᾶ			
V.	χρῦσ-οι, εαι, εᾶ	χρυσ-οῖ, αῖ, ᾶ			

So, ἀργῦρ-εος, ἐᾶ, εον, of silver.

Contr. ἀργῦρ-ους, ᾶ, οῦν.

πορφῦρ-εος, ἐᾶ, εον, purple.

Contr. πορφῦρ-ους, ᾶ, οῦν.

Except that they contract throughout the Fem. Sing. into ᾶ instead of ῆ; as ἀργυρέα, ἀργυρᾶ.

Accent.—Observe the irregular accentuation; thus,

from χρῦσεος, χρυσοῦς, regularly, χρῦσους.

“ χρῦσεᾶ, χρυσᾶ, “ χρῦσᾶ.

“ χρυσέω, χρυσώ, “ χρυσῶ.

“ ἀργῦρεος, ἀργῦροῦς, “ ἀργῦρους, &c.

ὁ χρῦσός, οὔ,	<i>the gold, gold.</i>
ὁ ἀργῦρος, οὔ,	<i>the silver, silver.</i>
τὸ ποτήριον, οὔ,	<i>the cup, (drinking-cup).</i>
ἡ τράπεζα, ἡς,	<i>the table.</i>

A golden cup,	χρυσοῦν ποτήριον.
The silver table,	ἡ ἀργυρᾷ τράπεζᾷ.
Purple cloaks,	χλαῖναι πορφυρεᾷ.

84. ἐπί, *upon*, Prep. (Gen. Dat. Acc.).
 ἐπὶ τοῦ, (Gen.) *on the*.
 ἐπὶ τόν, (Acc.) *on to the* (motion on to).

ἡ χλαῖνα κεῖται ἐπὶ τῶν πε- τρῶν,	<i>the cloak lies on the rocks.</i>
τὰ μῆλα πίπτει ἐπὶ τὰς πέτρας,	<i>the apples fall on to the rocks.</i>
ἐπὶ τῆς τραπέζης,	<i>on the table.</i>
ἐπὶ τὴν τράπεζαν,	<i>on to the table.</i>
ἡ σφαῖρα κεῖται ἐπὶ τῆς τραπέ- ζης,	<i>the ball lies on the table.</i>
ἡ σφαῖρα πίπτει ἐπὶ τὴν τρά- πεζαν,	<i>the ball falls on to the table.</i>

ἀπὸ τοῦ,	<i>from the.</i>
ἐκ τοῦ,	<i>out from the.</i>
ἀντὶ τοῦ,	<i>instead of, for the.</i>
ἐπὶ τοῦ,	<i>on the.</i>
ἐπὶ τόν,	<i>on to the.</i>
ἐν τῷ,	<i>in the.</i>
εἰς τόν,	<i>into the.</i>

REM.—ἐπὶ τόν, differs from ἐπὶ τοῦ, as εἰς τόν differs from εἰς τῷ, thus,

ἐν,	in,	the <i>being</i> in.
εἰς,	into,	the <i>coming</i> in.
ἐπὶ τοῦ,	on,	the <i>being</i> on.
ἐπὶ τόν,	on to,	the <i>coming</i> on.

ἐπὶ τῆς χηλῶν,	on the chest.
ἐν τῇ χηλῶ,	in the chest.
ἐπὶ τὴν χηλόν,	on to the chest.
εἰς τὴν χηλόν,	into the chest.

Render,

From the hearth, from the fig-tree.
 Out of the basket, out of the chests.
 Instead of a staff, instead of the cloak.
 On the table, on the tongue.
 On to the table, on to the rocks.
 In the hat, in the mind.
 Into the fountain, into the basket.
 Except a ball, near the river.

A beautiful cloak of mine,	{ καλὴ χλαῖνά μου.
My purple cloak,	{ ἐμὴ καλὴ χλαῖνα.
Not <i>my</i> purple cloak, but yours,	{ ἡ πορφυρεᾶ χλαῖνά μου.
My beautiful cup is golden,	{ ἡ ἐμὴ πορφυρεᾶ χλαῖνα.
	{ οὐχ ἡ ἐμὴ πορφυρεᾶ χλαῖνα,
	{ ἀλλ' ἡ σή.
	{ τὸ ἐμὸν καλὸν ποτήριον χρυ-
	{ σοῦν ἐστίν.

85. EXERCISES.

I. *Render into English.*

Χρυσοὺν ποτήριον.—Τὸ χρυσοὺν ποτήριον καλὸν ἐστίν.—Τὸ ἐμὸν ποτήριον οὐχ οὕτω καλὸν ἐστίν, ὡς τὸ σόν.—Τὰ σὰ ποτήρια οὐχ οὕτω μικρά ἐστίν ὡς τὰ τοῦ ἐμπόρου.—Ἡμῖν ἐστίν ἀργυρὰ τε ποτήρια καὶ χρυσά.—Χρυσοὺν κανοῦν.—Οὐ χρυσὰ ἐστὶ τὰ κανὰ, ἀλλ' ἀργυρὰ.—Τί ἔχει ὁ παῖς ἐν τῷ χρυσῷ κανῷ;—Ἐχει καλὰ ἀργυρὰ μῆλα.—Ἐχει ἀργυρᾶς σφύρας, καὶ χρυσὰ ποτήρια.—Τὰ τίνος ποτήρια χρυσὰ ἐστίν;—Οὐ τὰ ἐμὰ ποτήρια χρυσὰ ἐστίν, οὐδὲ τὰ σά, ἀλλὰ τὰ τῶν φίλων ἡμῶν.—Τί ἐστὶ τῷ ἐμπόρῳ;—Ἐστὶ τῷ ἐμπόρῳ χλαῖνα πορφυρὰ τε καὶ χρυσῇ.—Ποῦ κεῖνται αἱ χλαῖναι;—Ἐν τῇ χρυσῇ χηλῷ κεῖνται.—Ἡ σφαῖρα οὐ κεῖται ἐπὶ τῆς τραπέζης, ἀλλὰ πίπτει ἐπὶ τὴν χηλόν.—Οἱ νεανίαὶ ἢ κάθηνται ἐπὶ τῆς ἑδρας, ἢ ἐπὶ τὴν ὀροφὴν τρέχουσιν.—Ὁ παῖς ῥίπτει τὴν σφαῖραν ἐπὶ τὴν οἰκίαν.

II. *Render into Greek.*

A friend of mine.—My friend.—Not my friend, but yours.—Both my friend, and the merchant's.—What has the merchant?—He has purple cloaks, and golden cups.

—The silver cup is not so beautiful as the golden one.—Whose is this golden cup?—Whose is it (*τίνος ἐστίν*)?—It is the merchant's.—It is neither mine nor the merchant's; it is the laborer's.—The purple cloaks are not so beautiful as the white ones.—Who lies here?—My son lies here.—Where?—On the roof.—Not on the roof, but on the table.—The ball falls on to the table.—The ball does not lie on the chest, but in the chest.—The apples fall not (*οὐ πίπτει*) on to the basket, but into the basket.—The horses always run either into the road, or on to the rocks.—The cow is either running *in* the road, or *into* the road.—The boy is not running *on* the house, but *on to* the house.

TWENTY-THIRD LESSON.

86. Declension 2. Attic Form.

ὁ ταῶς, the peacock.

SING.	DUAL.	PLUR.
N. ταῶς	N. A. V. ταῶ G. D. ταῶν	N. ταῶ'
G. ταῶ		G. ταῶν
D. ταῶ		D. ταῶς
A. ταῶν		A. ταῶς
V. ταῶς		V. ταῶ

So, ἡ ἑως, *the morning, dawn*, Exc. Acc. Sing. ἑω.
ὁ λαγῶς, *the hare*.

τὸ ἀνώγειον, the dining-hall.

SING.	DUAL	PLUR.
N. ἀνώγειον		N. ἀνώγειω
G. ἀνώγειω	N. A. V. ἀνώγειω	G. ἀνώγειων
D. ἀνώγειφ	G. D. ἀνώγειφν	D. ἀνώγειφς
A. ἀνώγειων		A. ἀνώγειω
V. ἀνώγειων		V. ἀνώγειω

Accent.—Gen. Sing. τᾶώ instead of τᾶῶ. ἀνώγειον *Proparoxytone* throughout, ω standing for o, and being regarded as having but half its usual length.

ἡ ἡμέρᾱ, ᾱς, *the day.*
 ἡ ἐσπέρᾱ, ᾱς, *the evening.*
 ἡ μεσημβρίᾱ, ας, *noon (μέση middle, ἡμέρα day).*
 ἡ οὐρά, ᾱς, *the tail.*
 ὁ σκίουρος, ου, *the squirrel, (σκιά, οὐρά, shadow-tail).*

λαμβάνω, *I take, catch.*

87. *πρό*, in front of = *before*. A Preposition.
πρό τοῦ, before the, (Governs only the Gen.)

πρό τῆς πύλης,	} before day.	before the gate.
πρό τοῦ χρόνου,		before the time.
πρό ἐσπέρας,		before evening.
πρό τῆς ἑω,		before the dawn.
πρό ἡμέρας,		
πρό τῆς ἡμέρας,		

ἀπὸ τοῦ,	from the.
ἐκ τοῦ,	out from the.
ἀντὶ τοῦ,	instead of the.
πρὸ τοῦ,	before the.
ἐπὶ τοῦ,	on the.
ἐπὶ τόν,	on to the.
ἐν τῷ,	in the.
εἰς τόν,	into the.

88. ἔρχομαι, *I come, go.* (Passive and middle form.)

Ind. Pres.

SING.

- | | |
|-------------|--------------------------------------|
| 1. ἔρχομαι, | <i>I come, am coming.</i> |
| 2. ἔρχῃ, | <i>you come = thou comest.</i> |
| 3. ἔρχεται, | <i>he, she, it comes, is coming.</i> |

DUAL

- | | |
|---------------|-----------------------|
| 1. ἐρχόμεθον, | <i>we two come.</i> |
| 2. ἔρχεσθον, | <i>you two come.</i> |
| 3. ἔρχεσθον, | <i>they two come.</i> |

PLUR.

- | | |
|--------------|---------------------------------|
| 1. ἐρχόμεθα, | <i>we come, are coming.</i> |
| 2. ἔρχεσθε, | <i>you (= ye) come, &c.</i> |
| 3. ἔρχονται, | <i>they come.</i> |

πότε ἔρχεσθε ;	when do you come ?
πρὸ μεσημβρίας ἐρχόμεθα,	we come before noon.
ὁ παῖς σκίουρον λαμβάνει,	the boy catches a squirrel.

89. EXERCISES.

I. *Render into English.*

Τίς ἔρχεται;—Ἐρχεται ὁ πατήρ μου.—Οὐκ ἔρχεται εἰς τὴν στοὰν ἢ μῆτηρ σου;—Οὐχ ἢ ἐμὴ μῆτηρ ἔρχεται, ἀλλ' ἢ σή.—Ὁ ταῶς.—Ταὼ καὶ λαγῶ.—Οἱ τε λαγῶ καὶ οἱ ταῶ.—Τί λαμβάνει ὁ παῖς;—Σκίουρον λαμβάνει.—Υμεῖς οὐ σκιοῦρους, ἀλλὰ λαγῶς λαμβάνετε.—Οὐχ ἡμεῖς τοὺς λαγῶς λαμβάνομεν, ἀλλ' ὑμεῖς.—Ἡμεῖς τε καὶ ὑμεῖς πρὸ τῆς ἑω εἰς τὸ ἀνώγειον ἐρχόμεθα.—Οἱ φίλοι ἡμῶν πρὸ τῆς ἐσπέρας ἔρχονται.—Πότε πέμπει ὁ πατήρ τὸν υἱόν;—Πέμπει αὐτὸν πρὸ τῆς ἡμέρας.—Ἡ οὐρὰ τοῦ ταῶ.—Οὐχ ἢ οὐρά, ἀλλ' ἢ κεφαλὴ τοῦ ταῶ.—Οὔτε ἢ τοῦ ταῶ οὐρά, οὔτε ἢ τοῦ σκιοῦρου.—Ἡ τοῦ σκιοῦρου οὐρὰ οὐχ οὕτω καλὴ ἐστίν, ὥς ἢ τοῦ ταῶ.—Πρὸ τοῦ χρόνου.—Ὁ κλέπτης πρὸ τῆς ἑω ἔρχεται.—Αἱ βόες κεῖνται πρὸ τῆς πύλης.—Ἡ ἑως οὐχ οὕτω καλὴ ἐστίν ὥς ἢ ἐσπέρα.—Τὸ μικρὸν ἀνώγειον.

II. *Render into Greek.*

Whence comes the young man?—The young man comes out of the dining-hall.—The peacock and the squirrel are running into the dining-hall.—When does the thief come?—Not before noon, but before morning.—The teacher sends his (the) disciple before evening.—Whither does he send him?—Into the village.—Into

what village?—Into the one near the river.—What do the young men catch?—They catch hares and peacocks.—The tail of the peacock is beautiful.—The tail of the peacock is not so small as that of the squirrel.—A purple cloak.—Whose is the golden cup?—It is mine.—It is not mine, but my brother's.—The horse lies before the gate.—The maidens sit before the porch.—Noon is not so beautiful as morning (ἡ ἑως).—Where lies the basket?—It lies in the dining-hall.—The day is beautiful.

TWENTY-FOURTH LESSON.

90. *Adj. of Declension 2, of two endings.*

Most *compound* Adjectives in *ος*, and many others, belong in their inflexion, entirely to the 2 Decl. The form is the same for all genders, except where the Neut. has a separate ending.

ἄλογος, irrational, unreasonable.

(from *ἀ* privative, and *λόγος, speech, reason.*)

SING.	DUAL	PLUR.
N. ἄλογος ἄλογον	N.A.V. ἀλόγω G.D. ἀλόγοιν	N. ἄλλοι ἄλογᾶ
G. ἀλόγου		G. ἀλόγων
D. ἀλόγου		D. ἀλόγοις
A. ἄλογον		A. ἀλόγους ἄλογᾶ
V. ἄλογε ἄλογον		V. ἄλλοι ἄλογᾶ

So, *ἀδίκος, unjust.*

ἐμπειρος, experienced, skilful.

ἀθάνατος, immortal.

ἡ ψυχή, ἥς,	<i>the soul.</i>
τὸ ζῶον, οὐ,	<i>the living creature, the animal.</i>
ὁ ἰατρός, οὗ,	<i>the physician.</i>

ἡ ψυχὴ ἀθάνατος ἐστίν,	the soul is immortal.
ἡ ψυχὴ ἀθάνατόν ἐστιν,	the soul is immortal (an im-
	mortal thing).
ὁ ἄνθρωπος ζῶον ἐστίν,	man is an animal.

91. ποῖος, ᾧ, ον, *of what sort? what kind of?*
κακός, ἥ, όν, *evil, bad, wicked.*

ποῖος ἄνθρωπος;	what sort of a man?
ποῖα ῥόδα ἔχει ἡ κόρη;	what sort of roses has the maid-
	en?
τὰ ποῖα ἔχει;	what sort of ones has she? (the
	of-what-sort ones has she?)
τὰ καλὰ ἔχει,	she has the beautiful ones.

REM.—ποῖος referring to something previously spoken of, commonly takes the article.

γράφω, εἰς, εἰ &c.	<i>I write, am writing.</i>
ἡ ἐπιστολή, ἥς,	<i>the letter.</i>
πρὸς τόν,	<i>to the.</i>

92. *πρός, in front of, before, to.* A Preposition.
πρός τοῦ, τῷ, τόν, (Governs Gen. Dat. and Acc.)
πρός τόν, to the.

<p><i>πρός τίνα γράφεις ;</i> <i>πρός ἐμὲ γράφουσιν,</i> <i>πέμπω, ἔρχομαι πρὸς σέ,</i></p>	<p>to whom do you write ? they write to me. I send, I come to you.</p>
---	--

<p>From the, Out from the, Instead of the, Before the, On the, On to the, In the, Into the, To the,</p>	<p><i>ἀπὸ τοῦ.</i> <i>ἐκ τοῦ.</i> <i>ἀντὶ τοῦ.</i> <i>πρὸ τοῦ.</i> <i>ἐπὶ τοῦ.</i> <i>ἐπὶ τόν.</i> <i>ἐν τῷ.</i> <i>εἰς τόν.</i> <i>πρὸς τόν.</i></p>
---	---

Render,

<p>From the soul, Instead of baskets, On the roof, In the fig-tree, To the physician,</p>	<p>out of the mind. before the gates. on to the rocks. into the river. to the thief.</p>
---	--

93. EXERCISES.

I. *Render into English.*

Ὁ ἄνθρωπος (man) ζῶν ἐστίν.—Ἡ ψυχὴ ἀθά-
νατός ἐστιν.—Ὁ ἄνθρωπος (man) ψυχὴν καὶ νοῦν
ἔχει.—Ὁ ἵππος ζῶν ἄλογόν ἐστίν.—Οὔτε οἱ ἵπ-
ποι, οὔτε οἱ λαγὼ ψυχὰς ἔχουσιν.—Τὰ ἄλογα

ζῶα οὐκ ἀθάνατά ἐστιν.—Ἀνθρωπος ἄδικος.—
Οἱ ἄδικοι ἄνθρωποι κακοὶ εἰσιν.—Ὁ ἀγαθὸς νε-
ανίας οὐκ ἄδικός ἐστιν.—Γράφω ἐπιστολήν.—
Ἐγὼ καὶ σὺ ἐπιστολὰς γράφομεν.—Πρὸς τίνα
γράφετε;—Πρὸς τὸν ἔμπειρον ἰατρόν.—Ποίας
ἐπιστολὰς γράφετε;—Καλὰς γράφομεν ἐπιστο-
λὰς.—Ποίαν ἐπιστολήν γράφει ἡ κόρη;—Καλὴν
γράφει.—Ὁ πατὴρ γράφει πρὸς τὸν (his) υἱόν.—
Ὁ ἀδελφὸς ἐπιστολήν πέμπει πρὸς τὴν ἀδελφήν.
—Ὁ πατὴρ τὸν υἱὸν πέμπει πρὸς τὸν σοφὸν δι-
δάσκαλον.

II. *Render into Greek.*

An experienced artisan.—The experienced physician.
—My physician is not so skilful as yours.—The young
man is unjust.—An irrational soul.—Horses have irra-
tional souls.—Man is not an irrational animal.—What
has the maiden in her (the) hand?—She has a letter.—
Who writes letters to the maiden?—Either her (the)
father, or the good youth.—*We* do not write (οὐχ ἡμεῖς
γράφομεν) letters, but *you*.—It is not *you* that write (οὐχ
ὑμεῖς γράφετε), but the merchants.—Whither are the
hares running?—They are running to the river.—What
does the thief take?—He takes purple cloaks.—What
does the young man catch?—He catches peacocks.—
What sort of a physician have you?—We have a skilful
physician.—The squirrel runs before day into the dining
hall.

TWENTY-FIFTH LESSON.

94. Contracted Adj. of Decl. 2.

εὖρους εὐρους (εὖ well, ροῦς, mind), well-minded, friendly.

SING.	DUAL	PLUR.
N. εὖρους εὐρους	N.A.V. εὖρον G.D. εὐροιν	N. εὖροι εὐροᾶ
G. εὖρου		G. εὖρων
D. εὖρον		D. εὖροις
A. εὖρον		A. εὖρους εὐροᾶ
V. εὖρου εὖρου		V. εὖροι εὐροᾶ

εὖρους εἰμί σοι,

*οἱ ἀγαθοὶ τοῖς ἀγαθοῖς εὖροι
εἰσίν,*

I am well disposed to you
(thee).

the good are friendly to the
good.

μόνος, η, ον, alone, only.

ἔρχομαι μόνος,

ὁ μόνος υἱός,

ὁ υἱὸς μόνος ἔρχεται,

I come alone.

the only son.

the son comes alone.

Observe,

ὁ μόνος υἱός, or	}	the only son.
ὁ υἱὸς ὁ μόνος,		
but, ὁ υἱὸς μόνος, or		the son alone, (Lesson XVII.)
μονός ὁ υἱός,		or, the son is alone.
ὁ σοφὸς ἱατρός,		the wise physician.
ὁ ἱατρός ὁ σοφός,	}	the physician is wise (<i>ἐστὶ</i>
ὁ ἱατρός σοφός,		understood), or, the physi-
σοφὸς ὁ ἱατρός,		cian, when wise.

95. μόνον,	<i>only.</i> (Adv.)
οὐ μόνον,	<i>not only.</i>
οὐ μόνον—ἀλλά,	<i>not only—but.</i>
οὐ μόνον—ἀλλὰ καί,	<i>not only—but also.</i>
μόνον οὐ,	<i>only not = all but.</i>

ὁ ἀγαθὸς μόνος σοφός,		the good (man) alone is wise.
οὐ μόνον σοφός, ἀλλ' ἀγαθός,		not only wise, but good.
οὐ μόνον πέμπει, ἀλλὰ καὶ ἔρ-		he not only sends, but also
χεται,		comes.
οὐ μόνον σύ, ἀλλὰ καὶ ἐγώ,		not only you, but also I.
οὐ σὺ μόνος, ἀλλὰ καὶ ἐγώ,		not you alone, but also I.
μόνον οὐ σοφός,		only not wise = all but wise.

REM.—In many instances either the Adv. *μόνον* or the Adj. *μόνος* can be used; as,

οὐ μόνον ἡμεῖς,		not only we.
οὐχ ἡμεῖς μόνοι,		not we alone.
οὐχ ἡμεῖς μόνον,		not we only.

πότερος, ᾧ, ον, *which of the two?*

πότερος τρέχει, σύ, ἢ ὁ νεα- ρίας;	which runs, you, or the young man?
πότερόν ἐστι λευκόν, τὸ ῥόδον, ἢ τὸ ἴον;	which is white, the rose or the violet?

96. Double Questions.

Questions implying an alternative, (*either, or*) are in Greek generally introduced by *πότερον* or *πότερα*.

πότερα τὴν χλαῖναν ἔχεις, ἢ τὸν πῖλον;	have you the cloak or the hat?
πότερον ἐρχεται ἢ πέμπει;	(which), does he come or send?
πότερον ἐνταῦθα ἐστίν, ἢ οὐ;	is he here, or not?

REM.—This construction really blends two questions into one; as, which is it? bad or good?

97. EXERCISES.

I. Render into English.

Πότερα τοῖς κακοῖς εὐνους εἶ, ἢ τοῖς ἀγαθοῖς;
—Ἀεὶ εὐνους εἰμὶ τοῖς ἀγαθοῖς.—Πότερον ἐπὶ
τῶν πετρῶν κάθεται ὁ παῖς, ἢ εἰς τὸν ποταμὸν
τρέχει;—Μόνον οὐκ εἰς τὸν ποταμὸν τρέχει.—
Πότερον ἐπὶ τὴν ὀροφὴν ῥίπτεις τὴν σφαῖραν, ἢ
εἰς τὴν κρήνην;—Οὐτε εἰς τὴν κρήνην ῥίπτω αὐ-
τήν (it), οὐτε ἐπὶ τὴν ὀροφὴν.—Τίνες πρὸς ἡμᾶς

ἔρχονται;—Οἱ νεανίαί μόνοι ἔρχονται.—Τίνα πέμπει ὁ πατήρ πρὸς τὸν διδάσκαλον;—Τὸν μόνον υἱὸν πέμπει.—Οὐ μόνον τὸν υἱὸν πέμπει, ἀλλὰ καὶ ἐμέ.—Πότερον ἔχει τὴν ἐμὴν χηλὸν ὁ τεχνίτης, ἢ τὴν τοῦ ἐμπόρου;—Οὔτε τὴν ἐμὴν ἔχει, οὔτε τὴν τοῦ ἐμπόρου.—Τὴν σήν, ἀλλ' οὐ τὴν τοῦ ἐμπόρου ἔχει.—Ὁ σοφὸς διδάσκαλος εὖνους ἐστὶ τῷ ἀγαθῷ μαθητῇ.—Πότερον ἀθάνατός ἐστιν ἡ ψυχὴ, ἢ οὐ;—Ἡ ψυχὴ μόνη ἀθάνατός ἐστιν.—Οὐδὲν πλὴν τῆς ψυχῆς ἀθάνατόν ἐστιν.—Τῶν ἀνθρώπων μόνων αἱ ψυχαὶ ἀθάνατοί εἰσιν.—Ὁ κλέπτης καὶ κακὸς καὶ ἄδικός ἐστιν.

II. *Render into Greek.*

The soul of man is not irrational. Is the soul irrational or not?—Is the physician experienced or not?—My physician is not so experienced as yours.—Is the soul immortal or not?—Even (καί) the wicked soul is immortal.—What sort of a cloak has the merchant?—He has a purple cloak.—He has neither my cloak, nor yours, but my friend's.—He has not only cloaks, but golden cups.—When does our friend come?—He comes not only before morning, but also before evening.—Not only the day is beautiful, but also the morning and the evening.—Both the morning and the evening are beautiful.—To whom does your father write letters?—He writes not only to me, but also to his only son.—The son comes alone.—Who comes besides (πλὴν) the thief?

TWENTY-SIXTH LESSON.

98. *Adjectives of the Attic 2 Decl.*

ἡλεως, propitious, gracious.

SING.	DUAL	PLUR.
N. ἡλεως ἡλεων G. ἡλεω D. ἡλεω A. ἡλεων V. ἡλεως ἡλεων	N. A. V. ἡλεω G. D. ἡλεων	N. ἡλεω ἡλεω G. ἡλεων D. ἡλεως A. ἡλεως ἡλεω V. ἡλεω ἡλεω

ὁ θεός, ὦν, *God.* (Voc. Sing. θεός not θεέ.)
 δίκαιος, ἄ, ον, *just.*
 μακάριος, ἄ, ον, *happy.*
 ἄθλιος, ἄ, ον, *wretched, miserable.*

99. ὁ δίκαιος, the just (man).
 οἱ δίκαιοι, the just (men).
 τὸ δίκαιον, that which is just, justice.
 τὰ δίκαια, the things which are just, just things.
 ὁ ἀγαθός, ὁ κακός, the good (man), the bad (man).
 οἱ ἀγαθοί, οἱ κακοί, the good, the bad.
 τὸ ἀγαθόν, τὸ κακόν, good, evil (that which is good, &c.)
 τὰ ἀγαθὰ (τὰγαθὰ) good things.
 τὰ κακά, evil things.

The good man is happy,	ὁ ἀγαθὸς μακάριός (ἐστιν).
The unjust are wretched,	οἱ ἀδικοὶ εἰσιν ἄθλιοι.
God is propitious to the good man,	ὁ θεὸς ἱλεώς ἐστι τῷ ἀγαθῷ.
God is not friendly to the bad,	ὁ θεὸς οὐκ εὖνους τοῖς κακοῖς.

100. διώκω, εις, ει, &c. *I pursue.*

φεύγω, εις, ει, &c. *I flee, shun.*

ὦ νεανία, διώκεις τὸ ἀγαθόν,	young man, you pursue what is good.
οἱ ἀγαθοὶ τὸ κακὸν φεύγουσιν,	the good shun evil.
μόνον φεύγομεν τὸ κακόν,	we shun evil alone.
οἱ λαγὼν τὸν νεανίαν φεύγουσιν,	the hares flee the young man.

101. ἐπὶ τῷ, *close on, at, by the.*

κάθημαι ἐπὶ τῷ ποταμῷ,	I sit by, at the river.
ἡ παῖς ἐπὶ τῇ κρήνῃ κάθεται,	the girl sits by the fountain.
παίζομεν ἐπὶ τῇ κρήνῃ,	we are playing at, by the fountain.

From the, out from the,	ἀπὸ τοῦ, ἐκ τοῦ.
In the, into the,	ἐν τῷ, εἰς τόν.
Instead of, for the,	ἀντὶ τοῦ.
Before the,	πρὸ τοῦ.
On the, on to the,	ἐπὶ τοῦ, ἐπὶ τόν.
At, by the, to the,	ἐπὶ τῷ, πρὸς τόν.

Render,

τρέχομεν ἀπὸ τῆς νομῆς, ἐκ τοῦ ἀγροῦ.
 ἡ σφαῖρα κεῖται ἐν τῷ κανῶ, ἢ πίπτει εἰς τὸ κανοῦν.
 λαμβάνω σκυόρους ἀντὶ λαγῶν.
 ποτίερα κάθηνται πρὸ τῆς πύλης, ἢ οὐ;
 τὸ ποτήριον οὐ κεῖται ἐπὶ τῆς τραπέζης, ἀλλὰ πίπτει ἐπὶ
 τὴν τράπεζαν.
 ὁ παῖς ἢ κεῖται ἐπὶ τῇ κρήνῃ, ἢ ἔρχεται πρὸς τὴν κόμην.

102. EXERCISES.

I. *Render into English.*

Ὁ θεὸς ἱλεώς ἐστὶ τοῖς ἀγαθοῖς.—Οὐ τοῖς κακοῖς εὖνους ἐστὶν ὁ θεός, ἀλλὰ τοῖς ἀγαθοῖς.—Οἱ ἀγαθοὶ ἀεὶ τὰ ἀγαθὰ διώκουσιν.—Ἡμεῖς οὐδὲν πλὴν τοῦ κακοῦ φεύγομεν.—Ὁ κακὸς ἀεὶ τὸ κακὸν διώκει.—Τίς μακάριός ἐστιν;—Οἱ δίκαιοι μόνοι μακάριοι εἰσιν.—Ὁ ἀγαθὸς ἀεὶ μακάριός ἐστιν.—Οἱ ἀγαθοὶ οὐ μόνον σοφοί, ἀλλὰ καὶ μακάριοι εἰσιν.—Οἱ κακοὶ μόνοι ἄθλιοι εἰσιν.—Ὁ θεὸς οὐχ ἱλεώς ἐστὶ τοῖς κακοῖς.—Ὁ κακὸς ἀεὶ ἄθλιος.—Τίνα διώκεις;—Τὸν κλέπτην διώκω.—Οἱ κλέπται ἡμᾶς διώκουσιν.—Ἡμεῖς οὐ μόνον διώκομεν, ἀλλὰ καὶ λαμβάνομεν τοὺς κλέπτας.—Οἱ ἄδικοι ἀεὶ τοὺς ἀδίκους διώκουσιν.—Οἱ κακοὶ τοὺς ἀγαθοὺς φεύγουσιν.—Ποῦ κάθηνται αἱ κόραι;—Ἐπὶ ταῖς κρήναις κάθηνται.—Οἱ νεανίαὶ ἐπὶ τῷ μικρῷ ῥῷ παίζουσιν.—Τὸ ἀγαθὸν ἀεὶ καλὸν ἐστὶν.

II. *Render into Greek.*

The thief is miserable.—Thieves are neither wise nor happy.—The young man is not a thief.—The thief always shuns the good (man).—The good (τὸ ἀγαθόν) is always honorable.—God is propitious to the good.—The good neither flee nor pursue the bad.—The unjust always either flee or pursue the just.—The morning pursues the evening.—The good always pursue what is

noble (τὸ καλόν).—Is the physician just or unjust?—He is just, not (οὐκ or ἀλλ' οὐκ) unjust.—Is the good (man) happy or miserable?—The good (man) is always happy.—The bad are always miserable.—The soul of the unjust (man) is evil.—God is always propitious to the good.—What have you in your (the) basket?—We have purple cloaks, and golden cups.—Not *my* cups, but the merchant's.—Where do the silver balls lie?—They lie by the fountain.—Both the horse and the cow are fleeing.—The youth flees alone.

TWENTY-SEVENTH LESSON.

103. *The Demonstrative Pronoun.*

οὗτος, *this, this person, he.*

SING.			
N.	οὗτος	αὕτη	τοῦτο
G.	τούτου	ταύτης	τούτου
D.	τούτῳ	ταύτῃ	τούτῳ
A.	τούτῳ	ταύτῃ	τοῦτο
DUAL.			
N. A.	τούτῳ	ταύτῃ	τούτῳ
G. D.	τούτοι	ταύται	τούτοι
PLUR.			
N.	οὗτοι	αὗται	ταῦτα
G.	τούτων	τούτων	τούτων
D.	τούτοις	ταύταις	τούτοις
A.	τούτους	ταύτας	ταῦτα

This merchant,

This cup,

This beautiful cloak,

These golden baskets,

οὗτος ὁ ἔμπορος, ὁ ἔμπορος
οὗτος.

τὸ ποτήριον τοῦτο.

αὕτη ἡ καλὴ χλαῖνα.

τὰ χρυσᾶ κατὰ ταῦτα.

REM.—*This golden basket* admits all the varieties of position consistent with the article's *standing* before the Adj. and being *omitted* before the Pronoun; as,

This golden basket,

This cloak of mine,
(this my cloak)

This purple cloak of mine,

τοῦτο τὸ χρυσοῦν κακοῦν.

τὸ χρυσοῦν κακοῦν τοῦτο.

τὸ κακοῦν τοῦτο τὸ χρυσοῦν.

τὸ κακοῦν τὸ χρυσοῦν τοῦτο.

τοῦτο τὸ κακοῦν τὸ χρυσοῦν.

αὕτη ἡ χλαῖνά μου.

αὕτη ἡ ἐμὴ χλαῖνα.

αὕτη ἡ πορφυρᾷ χλαῖνά μου.

αὕτη ἡ ἐμὴ πορφυρᾷ χλαῖνα.

οὗτος,
αὕτη,
τοῦτο,
οὗτοι,
ταῦτα,
τούτων,

this man, this person.

this woman.

this (this thing).

these men.

these things.

of these persons, of these things.

οὗτος ὁ ἄνθρωπος τρέχει,
οὗτος τρέχει,
τοῦτό ἐστι καλόν,
ταῦτα δικάιά ἐστιν,
ταῦτα γράφω,
τίνα ἵππον ἔχεις;
τοῦτον ἔχω,
οὗτοι ἄθλιοί εἰσιν,

this man runs.

this is noble.

these things are just.

I write these things.

what horse have you?

I have this one.

these (men) are miserable.

ὁ λόφος, ον,	the hill.
τὸ πεδῖον, ον,	the plain.
ὕψηλός, ἡ, όν,	high, lofty.

104. EXERCISES.

I. *Render into English.*

Αὕτη ἡ οἰκία.—Αὕτη ἡ ὑψηλὴ οἰκία.—Αἱ οἰκίαι αὗται αἱ καλαὶ στοὰς καὶ ἐστίας ἔχουσιν.—Οὗτος ὁ λόφος ὑψηλός ἐστιν.—Οὗτος ὁ λόφος οὐχ οὕτως ὑψηλός ἐστιν, ὥς ὁ πλησίον τοῦ ποταμοῦ.—Πόθεν ἔρχονται οὗτοι οἱ ἀγαθοὶ νεανίαί;—Ἀπὸ τῆς ἐν τῷ πεδίῳ κώμης ἔρχονται.—Τίνες εἰσὶν ἐν τοῖς κήποις τούτοις τοῖς καλοῖς;—Αὗται αἱ καλαὶ κόραι εἰσὶν αὐτοῦ.—Τί ἐστὶ τοῦτο;—Τοῦτό ἐστι ζῶον ἄλογον.—Οὗτοι οἱ δίκαιοι ἄνθρωποι τὰ ἀγαθὰ διώκουσιν.—Οὗτος ὁ κλέπτης τὸν δίκαιον φεύγει.—Ταῦτα καλὰ ἐστίν.—Εἰσὶ (there are) καλαὶ κῶμαι ἐν τούτῳ τῷ πεδίῳ.—Ποιοὶ λόφοι εἰσὶ πλησίον τοῦ ποταμοῦ;—Εἰσὶν ὑψηλοὶ λόφοι.—Τίνας σφαίρας ῥίπτετε;—Ταύτας ῥίπτομεν ἀντὶ τῶν τοῦ ἐργάτου.

II. *Render into Greek.*

The hill is high. The hills are not high.—The houses in the village are not so high as the hill.—These hills are not so high as the one near the village.—Whose are these gardens?—They are mine.—They are my

brother's.—Who writes these things?—The father writes these letters to his son.—The brother writes this letter to his sister.—This beautiful letter.—These beautiful peacocks.—This young man pursues these peacocks on to the hill.—This letter is beautiful.—Who writes this beautiful letter?—This day.—Before this day.—A day instead of an evening.—Either on the table, or on to the roof, or by the spring.—Who are playing?—It is not *we* that (*οὐχ ἡμεῖς*) play, but *you*.—Not only we play, but also you.

TWENTY-EIGHTH LESSON.

105. *τοσοῦτος*, *so much*.
τοσοῦτοι, (Pl.) *so many*.
 Declined mainly like *οὗτος*.

SING.			
N.	<i>τοσοῦτος</i>	<i>τοσανήτη</i>	<i>τοσοῦτο(ς)</i>
G.	<i>τοσοῦτου</i>	<i>τοσανήτης</i>	<i>τοσοῦτου</i>
D.	<i>τοσοῦτω</i>	<i>τοσανήτη</i>	<i>τοσοῦτω</i>
A.	<i>τοσοῦτον</i>	<i>τοσανήτην</i>	<i>τοσοῦτο(ς)</i>
DUAL			
N. A.	<i>τοσοῦτω</i>	<i>τοσανῆτᾱ</i>	<i>τοσοῦτω</i>
G. D.	<i>τοσοῦτοις</i>	<i>τοσανῆταις</i>	<i>τοσοῦτοις</i>
PLUR.			
N.	<i>τοσοῦτοι</i>	<i>τοσανῆται</i>	<i>τοσανῆτᾱ</i>
G.	<i>τοσοῦτων</i>	<i>τοσοῦτων</i>	<i>τοσοῦτων</i>
D.	<i>τοσοῦτοις</i>	<i>τοσανῆταις</i>	<i>τοσοῦτοις</i>
A.	<i>τοσοῦτους</i>	<i>τοσανῆτας</i>	<i>τοσανῆτᾱ</i>

So, *τοιούτος*, *τοιάντη*, *τοιούτο(ς)*, *such*.
τηλικούτος, *τηλικάντη*, *τηλικούτο(ς)*, *so great*, (*so old*.)

106. πόσος, η, ον ; *how much ?* Plur. *how many ?*
 πηλίκος, η, ον, *how great ? how old ?*

Interrogative,	{	πόσος ;	<i>how much ?</i> Plur. <i>how many ?</i>
		ποιός ;	<i>of what sort ?</i>
Demonstrative,	{	πηλίκος ;	<i>how great ? how old ?</i>
		τοσοῦτος,	<i>so much, Plur. so many.</i>
Relative,	{	τοιοῦτος	<i>such.</i>
		τηλικοῦτος,	<i>so great, so old.</i>
		ὅσος,	<i>as much as, how much or many.</i>
		οἷος,	<i>such as, of what sort.</i>
		ἥλίκος,	<i>as great as, how great, how old.</i>

REM.—τοσοῦτος, τοιοῦτος and τηλικοῦτος are more common
 in Prose than τόσος, τοῖος, τηλίκος.

τοσοῦτος—ὅσος,	so much, Pl. so many—as.
τοιοῦτος—οἷος,	such—as.
τηλικοῦτος—ἥλίκος,	so great, so old—as.

ὁ οἶνος, ον,	<i>the wine, wine.</i>
ἡ σοφία, ᾧς,	<i>the wisdom, wisdom.</i>
πίνω, εἰς, &c.	<i>I drink.</i>
ὁρῶ,	<i>I see.</i>

I see as many balls as apples,	ὁρῶ τοσαύτας σφαίρας ὅσα μῆλα.
I have such a cloak as yours,	τοιαύτην χλαῖναν ἔχω οἷα ἡ σή.

τοσαῦτα μῆλα αὐτοῦ ὅσα ἐκεῖ κεῖται,	as many apples lie here as there.
πόσον οἶνον ἔχεις ;	how much wine have you ?

τοσοῦτον ἔχω,	I have so much.
οὐ τοσοῦτον ἔχω ὅσον σύ,	I have not so much as you.
ἔχω (τοσοῦτον) ὅσον σύ,	I have as much as you.
τοσοῦτους ἵππους ὥρῳ ὅσας οἰκίας,	I see as many horses as houses.
ποῖον οἶνον πίνεις ;	what sort of wine do you drink ?
τοιούτον πίνω οἶον ἔχω,	I drink such as I have.
πίνω οἶον ἔχω,	
οἶον σὺ πίνεις, τοιούτον καὶ ἐγώ,	of what sort, i. e. such as you drink, such also I (drink).
τὸν τοιούτον πίνω,	I drink such.
πηλικά ἐστὶ ταῦτα ;	how great are these things ?
τηλικάυτα κακὰ ἤλικά,	so great evils as.

καί, and, also, even.

οὐδέ, nor, not even.

οἷος ἐγώ, τοιούτος καὶ σύ,	of what sort (such as) I, such also you.
οὐδὲ ταῦτα καλὰ ἐστίν,	not even these things are noble.

OBS.—*καί* and *οὐδέ* besides meaning *and*, *nor*, have often an emphatic force, *also*, *even*, and *not even*.

107. EXERCISES.

I. Render into English.

Πόσος χρόνος ;—Τοσοῦτος χρόνος.—Ἐν τοσούτῳ χρόνῳ.—Ὑμῖν οὐκ ἔστι τοσοῦτος χρόνος ὅσος ἡμῖν.—Πόσον οἶνον ἔχετε ;—Οὐ τοσοῦτον ἔχομεν οἶνον ὅσον οἱ φίλοι ἡμῶν.—Πόσοι νεανίαί εἰσιν ἐν τῷ κήπῳ ;—Οὐ τοσοῦτοι ὅσους ὁρῶ ἐπὶ τοῦ λόφου.—Οὐκ ἐκεῖ τοσοῦτοι νεανίαί εἰσιν,

ὅσα ῥόδα.—Τὰ ἐν τῷ κήπῳ ῥόδα οὐ τοσαῦτά ἐστιν ὅσα τὰ ἐν τοῖς ἀγροῖς.—Ὁ παῖς οὐκ ἔχει τοσαύτας ἀργυρὰς σφαίρας ὅσας ἐγώ.—Οὐ τοσούτους λαγῶς λαμβάνει ὅσους σκιούρους.—Ποῖον οἶνον ἔχετε;—Οὐ τοιοῦτον οἶνον ἔχομεν οἶον ὑμεῖς.—Ὁ ἐργάτης οὐ τοιοῦτον οἶνον πίνει οἶον ὁ πλούσιος ἔμπορος.—Πηλικά ἐστὶ ταῦτα τὰ κακά (these evils);—Τὰ ἐμὰ κακὰ οὐ τηλικαυτὰ ἐστὶν ἡλικά τὰ σά.—Πηλίκος (how old) ἐστὶν ὁ νεανίας;—Οὐ τηλικουτός ἐστὶν ἡλίκος ὁ ἀδελφός μου.—Οὐχ ὁρῶ τοσαύτην σοφίαν ἐν τῷ διδασκάλῳ τούτῳ, ὅσῃν ἐν τῷ μαθητῇ.—Αὕτη ἡ σοφία.

II. Render into Greek.

What sort of a house has your friend?—He has a beautiful house.—He has such a house as the rich physician.—He has such a house as those in (τοιαύτην οἰκίαν οἶαι αἱ ἐν) the village.—The physician has not such a house as that (οἶα ἡ) of the merchant.—These houses are not so beautiful as those in the plain.—Has the boy as much gold as silver?—He has not as much silver as gold.—Do you throw as many balls as apples?—We do not throw so many apples as balls.—We do not throw so many apples into the cup as (ὅσα) on to the house.—We have not so many purple cloaks as silver and golden cups.—The father does not write so many letters as the son.—How old is the father?—He is not so old as I.—The wisdom of the artisan.—My wisdom is not so great as the artisan's.

TWENTY-NINTH LESSON.

108. ἦν, *I was* (Irreg. Imperf. of εἰμί, *am*).

Sing.	ἦν,	ἦς,	ἦν (ἦ)
Dual		ἦτον,	ἦτην
Plur.	ἦμεν,	ἦτε,	ἦσαν.

χθές, ἐχθές, *yesterday*.

πρώην, *lately, the day before yesterday*.

πρωί, πρωί, *early in the morning*.

ἔωθεν (from ἔως *dawn*) *at early dawn*.

ἄμα, *at the same time*.

ἄμα τῇ ἑῷ

ἄμ' ἑῷ

ἄμα τῇ ἡμέρᾳ,

ἑσπέρᾳ,

{ at the same time with the
morning, = *at dawn*.
at the same time with day =
at day-break.
at evening (as in Eng. of *an*
evening).

ποῦ ἦς;

ἐχθές ἦν ἐν τῷ κήπῳ,

πότερον ἦς ἐκεῖ ἢ οὐ;

ἦν,

οὐκ ἦν,

οὐκ ἦσαν ἐπὶ ταῖς θύραις οἱ
νεανῖαι;

οὐκ ἦσαν,

where were you?

I was yesterday in the garden.

were you there, or not?

I was.

I was not.

were not the young men at the
doors?

they were not.

109. οὐδαμοῦ, *nowhere.*
 οὐδεῖς, *no one, nobody.*
 οὐδέν, *nothing.*

ποῦ ἔστι ταῦτα ;	where are these things ?
οὐδαμοῦ ἔστιν,	they are nowhere.
οὐκ ἔστιν οὐδαμοῦ,	they are not any where.
τί ὁρῶ,	what do I see ?
οὐδέν ὁρῶ,	I see nothing.
οὐχ ὁρῶ οὐδέν,	I do not see any thing.
οὐδέν ὁρῶ οὐδαμοῦ,	I see nothing any where.
οὐχ ὁρῶ οὐδέν οὐδαμοῦ	I do not see any thing any where.
οὐδεὶς ὁρᾷ, (contr. for ὁρᾷ)	nobody sees.
οὐδεὶς οὐδέν ὁρᾷ,	nobody sees any thing.
οὐδεὶς οὐδέν ὁρᾷ οὐδαμοῦ,	nobody sees any thing any
οὐχ ὁρᾷ οὐδεὶς οὐδέν οὐδαμοῦ,	where.
οὐδεὶς οὐδέν γράφει,	nobody writes any thing.

110. σὺν (ξύν) *with, along with.* A Preposition.
 σὺν τῷ, *with the,* (Governs only the Dat.)

ἔρχομαι σὺν τῷ φίλῳ,	I come along with my friend.
συνέρχομαι τῷ φίλῳ,	
σὺν σοὶ τὸν υἱόν πέμπω,	I send my son along with you.
τὸν υἱόν σοὶ συμπέμπω,	
πέμπω αὐτὸν ἑσπέρας,	I send him at evening.

(Away) from the,	ἀπὸ τοῦ.
Out from the,	ἐκ τοῦ.
Instead of, for the,	ἀντὶ τοῦ.
Before the,	πρὸ τοῦ.
On the,	ἐπὶ τοῦ.
On to the,	ἐπὶ τόν.

In the,		ἐν τῷ.
Into the,		εἰς τόν.
At the,		ἐπὶ τῷ.
To the,		πρὸς τόν.
Along with the,		σὺν τῷ.

Render,

Away from the river, and out of the house.
 Instead of a basket, and before the door.
 Not on the roof, but on to the hill.
 Either in the field, or into the plain.
 He sits, or plays by the spring.
 I send the young man to the physician.
 The boy comes (along) with the merchant.

111. EXERCISES.

I. *Render into English.*

Τίνα πέμπεις πρὸς ἐμέ;—Πέμπω πρὸς σέ τὸν
 υἱόν.—Σὺν τίνι πέμπεις αὐτόν;—Σὺν τῷ ἐμῷ
 ἀδελφῷ.—Τίνι συμπέμπεις ἡμᾶς;—Ὑμᾶς σὺν τῷ
 σοφῷ καὶ ἐμπείρῳ διδασκάλῳ συμπέμπω.—Τίνες
 ἔρχονται;—Οὐ μόνον ἔρχονται οἱ ἐργάται, ἀλλὰ
 καὶ συνέρχεται ὁ ἀγαθὸς ἰατρός.—Ποῦ ἦς ἐχθές;
 —Ἐχθὲς ἐσπέρας σὺν ὑμῖν ἐν τῷ κήπῳ ἦν.—Οὐκ
 ἐν τούτῳ τῷ κήπῳ, ἀλλ' ἐν τῷ πλησίον τοῦ ὑψη-

λοῦ λόφου.—Πόσοι τεχνῖται σὺν σοὶ ἦσαν ἐν τῷ κήπῳ ;—Οὐ τοσοῦτοι ὅσοι ἐνταῦθα ἦσαν.—Πότε ἔρχονται οἱ φίλοι ἡμῶν ;—Οὔτε ἔωθεν ἔρχονται, οὔτε ἐσπέρας, ἀλλὰ πρὸ μεσημβρίας.—Ὁ κλέπτης οὐκ ἔρχεται ἅμα τῇ ἡμέρᾳ, ἀλλ' ἢ ἐσπέρας, ἢ πρὸ τῆς ἔω.—Σὺ αἰὲ πρὶν ἔρχῃ.—Οὐχ ἡμεῖς οὕτω πρῶτ' ἐρχόμεθα ὥς ὑμεῖς.—Τί ὁρῶ ;—Οὐδὲν οὐδαμοῦ ὁρῶ.—Οὐδεὶς οὐδὲν ὁρᾷ οὐδαμοῦ.—Ὁ ἀδελφός μου οὐδὲν γράφει πλὴν τούτων τῶν ἐπιστολῶν.

II. *Render into Greek.*

What are you writing?—We are writing nothing but letters.—Nobody writes any thing but letters.—When does your mother write letters?—Either in the morning (*ἔωθεν*), or at evening.—With whom does the little girl come?—She comes with the wise maiden.—Where were the maidens at evening?—They were in the white and beautiful porch.—Was the young man's sister there or not?—She was.—She was not.—Where was she?—She was nowhere.—She was neither here nor there.—I see the hares nowhere.—Nobody sees the peacocks any where.—Who comes at day-break?—Nobody comes to the house at day-break.—This man comes into the field only in the morning.—Were you in the field yesterday or not?—I was not there yesterday, but the day before.—How many evenings?—Not so many evenings as mornings.—What sort of wine do you drink?—This wine is not so good as yours.

THIRTIETH LESSON.

112. αὐτός, *self*.
ὁ αὐτός, *the same*.

SING.			
N.	αὐτός	αὐτή	αὐτό
G.	αὐτοῦ	αὐτῆς	αὐτοῦ
D.	αὐτῷ	αὐτῇ	αὐτῷ
A.	αὐτόν	αὐτήν	αὐτό
DUAL.			
N. A.	αὐτώ	αὐτᾶ	αὐτώ
G. D.	αὐτοῖν	αὐταῖν	αὐτοῖν
PLUR.			
N.	αὐτοί	αὐταί	αὐτά
G.	αὐτῶν	αὐτῶν	αὐτῶν
D.	αὐτοῖς	αὐταῖς	αὐτοῖς
A.	αὐτούς	αὐτάς	αὐτά

113. I. αὐτός *with the Art.* means in all cases and numbers, *the same*.

ὁ αὐτὸς ταῶς,
ἡ αὐτὴ συκῇ,
τὸ αὐτὸ ὀστοῦν,
τὰ αὐτὰ κανᾶ,
ἐν τοῖς αὐτοῖς ποτηρίοις,

the same peacock.
the same fig-tree.
the same bone.
the same baskets.
in the same cups.

REM.—The Art. often coalesces with the Pronoun ; thus,

Sing. N.	ὁ αὐτός, αὐτός	ἡ αὐτή, αὐτή	τὸ αὐτό ταυτό(ς).
G.	τοῦ αὐτοῦ, ταύτοῦ,	but τῆς αὐτῆς	
D.	τῷ αὐτῷ, ταὐτῷ	τῇ αὐτῇ, ταὐτῇ	
A.			τὸ αὐτό, ταυτό(ς).
Plur. N.	οἱ αὐτοί, αὐτοί,	αἱ αὐταί αὐταί,	τὰ αὐτά ταυτά.
	but, τῶν αὐτῶν &c.		

 Distinguish carefully

from

Sing. αὐτός (for ὁ αὐτός)	} the same,	οὗτος	} this.
αὐτή		αὕτη	
ταυτό(ς)		τοῦτο	
Plur. αὐτοί (for οἱ αὐτοί)	} the same,	οὗτοι	} these.
αὐταί		αὗται	
ταυτά		ταῦτα	

Thus,

This merchant,	οὗτος ὁ ἔμπορος,
The same merchant,	ὁ αὐτός or αὐτός ἔμπορος,
This tongue,	αὕτη ἡ γλῶσσα.
The same tongue,	ἡ αὐτή, or αὐτή γλῶσσα.
These roses,	ταῦτα τὰ ῥόδα.
The same roses,	τὰ αὐτά, or ταὐτά ῥόδα.

114. II. αὐτός without the Art.

(a) *In the Nom.* always means *self*, and applies to either person ; as,

αὐτὸς ἐρέγω,	I myself run.
ὕμεις αὐτοὶ γράφετε,	you yourselves write.
οὗτοι αὐτοὶ γράφουσιν,	these men themselves, these very men write.
αὐτὸς ὁ πατήρ, ὁ πατήρ αὐτός,	the father himself.
αὐτός ὁ ἄνθρωπος,	the man himself, the very man.
τοῦτο αὐτό,	this thing itself, this very thing.

(b) In *any* case when accompanied by a *noun* it means *self*; as,

ὁ ῥοῦς αὐτός, αὐτὸς ὁ ῥοῦς,	the stream itself.
πρὸ αὐτῶν τῶν θυρῶν,	before the doors themselves = before the very doors.
ἐν αὐτῷ τῷ ἀνώγει,	in the dining hall itself.
αὐτοῦ τούτου,	of this itself = of this very thing.

REM.—Observe that αὐτός, *self*, can often be rendered by *very*.

(c) In an oblique case (any besides the Nom.) standing *without* a Noun, it means *him, her, it, them*.

ὁ πατήρ αὐτοῦ,	the father of him = his father.
ἡ ἀδελφὴ αὐτῆς,	the sister of her = her sister.
τίς εὖνους ἐστὶ τῷ ἀδελφῷ μου;	who is well-disposed to my brother?
ἐγὼ εὖνους αὐτῷ εἰμι,	I am well-disposed to him.
οἱ ἵπποι αὐτῶν,	the horses of them = their horses.
ἐγὼ ὁρῶ αὐτούς,	I see them.
πότερον ἦτε ἐν τοῖς κήποις, ἢ οὐ;	were you in the gardens or not?
ἦμεν ἐν αὐτοῖς,	we were in them.

115. EXERCISES.

I. Render into English.

Ἡ μυῖα.—Αὐτὴ ἡ μυῖα.—Ἡ αὐτὴ μυῖα.—Τὸ αὐτὸ δένδρον.—Τὰ αὐτὰ δένδρα.—Τί ἐστὶν ἐν τῷ κήπῳ;—Ἐστὶν ἐν αὐτῷ καλὴ συκὴ.—Οὐκ ἐστὶν ἐν τῷ αὐτῷ κήπῳ μηλέα;—Οὐκ ἐστὶν ἐν τούτῳ

τῷ κήπῳ μηλέα, ἀλλ' ἐν τῷ πλησίον τοῦ λόφου.—
 Αὐτὸς ὁ ἄνθρωπος.—Αὐτὴ ἡ ψυχὴ.—Ἔστιν ἡ τοῦ
 νεανίου ψυχὴ σοφὴ;—Ναί, ἡ ψυχὴ αὐτοῦ σοφὴ
 ἐστίν.—Τίς ἔρχεται;—Ἐρχεται αὐτὸς ὁ πατήρ.—
 Τίνες αὐτῷ συνέρχονται;—Οἱ ἀγαθοὶ φίλοι αὐ-
 τοῦ συνέρχονται.—Πότε γράφει ὁ πατήρ πρὸς
 τὸν υἱόν;—Ἐσπέρας πρὸς αὐτὸν γράφει.—Τί δι-
 ὴκει ὁ νεανίας;—Τὸν κλέπτην διώκει.—Ἡμεῖς
 τὸν αὐτὸν κλέπτην διώκομεν.—Τίς τὸν λαγὼν
 λαμβάνει;—Οὐδεὶς αὐτὸν λαμβάνει.—Ἡ οἰκία
 μου ἐστίν ἐν ταύτῃ τῇ κώμῃ.—Ἡ ἐμὴ οἰκία ἐν τῇ
 αὐτῇ κώμῃ ἐστίν.—Ἐγὼ καὶ ὑμεῖς τὴν αὐτὴν
 σφαῖραν ῥίπτομεν.

II. *Render into Greek.*

The porch.—This porch.—The same porch.—The
 porch itself.—In this very porch.—These houses have
 the same gardens.—The golden cup.—The cup itself is
 not golden.—Not only this ball is golden but also the
 cup itself.—Both the chest is silver and the apples (that
 are) in it (τὰ ἐν αὐτῇ μῆλα).—Not the ball, but a cup in-
 stead of it.—What do I see in the river?—I see nothing
 in it.—Nobody sees any thing in it except a horse and a
 ball.—Not in the river itself, but in the small stream.—
 The cows lie in the plain and the horses are running
 into the same plain.—Whom do the bad pursue?—They
 pursue the good themselves.—The bad always shun the
 good.—God himself is friendly and propitious to the
 good.—Who has the merchant's hat?—I have his hat.

THIRTY-FIRST LESSON.

116. This day,	{	αὕτη ἡ ἡμέρα, ἡ ἡμέρα αὕτη.
This same day,		αὕτη ἡ αὕτη ἡμέρα.
This very day,		ἡ αὕτη ἡμέρα αὕτη.
This same beautiful day,		αὕτη ἡ ἡμέρα αὕτη.
This very man,		αὕτη ἡ αὕτη καλὴ ἡμέρα.
These same things,		οὗτος αὐτός, αὐτὸς οὗτος.
		ταῦτα τὰ αὐτά.

117. *Rule.*—The *point of time* at which any thing happens is put in the Dat. *Duration* of time is put in the Acc.

ταύτη τῇ ἡμέρᾳ,	{	on this day.
τῇ αὐτῇ ἑσπ,		on the same morning.
ταύτην τὴν ἡμέραν,		during this day.
τοῦτον τὸν χρόνον,		during this time.

μένω, εἰς, εἰ, *I remain, stay.*

πόσον χρόνον μένομεν;	{	during how much time=how long do we stay?
τοσαύτας ἡμέρας μένουσιν,		they stay so many days.
μακρὸν χρόνον μένετε,		you stay (during) a long time.

*ἄλλος, η, ο, another (like αὐτός).
ἕτερος, ᾧ, ον, another of two.*

Another hat,	<i>ἄλλος πῖλος.</i>
The other hat,	<i>ὁ ἕτερος πῖλος.</i>
The rest of the hat,	<i>ὁ ἄλλος πῖλος.</i>
Other hats,	<i>ἄλλοι πῖλοι.</i>
The other, i. e. the rest of the hats,	<i>οἱ ἄλλοι πῖλοι.</i>

Thus,

Another,	<i>ἄλλος (ἕτερος).</i>
The other,	<i>ὁ ἕτερος.</i>
The rest of, (Sing.)	<i>ὁ ἄλλος.</i>
Others,	<i>ἄλλοι</i>
The others, the rest,	<i>οἱ ἄλλοι.</i>

118. *ἐκεῖνος, η, ο, that person, that, he (like αὐτός).*

<i>ἐκεῖνη ἡ οἰκία,</i>	}	that house.
<i>ἡ οἰκία ἐκεῖνη</i>		
<i>τῇ ἡμέρᾳ ἐκεῖνη,</i>		on that day.
<i>ἐκεῖνον τὸν αὐτὸν χρόνον,</i>		during that same time.
<i>ἐκεῖνη αὐτῇ τῇ ἑσπέρᾳ,</i>		on that very evening.
<i>οὐχ οὗτος, ἀλλ' ἐκεῖνος,</i>		not this man, but that.

<i>τίς ἄλλος;</i>	what other person? who else?
<i>οὗτος ὁ ἕτερος,</i>	this other person.
<i>οὐδεὶς ἄλλος,</i>	no other person, nobody else.
<i>ἄλλος τις,</i>	some other person, somebody else, any one else.
<i>τί ἄλλο;</i>	what else?
<i>ἄλλο τι,</i>	something else.

οὐδὲν ἄλλο,
 τοῦτο τὸ ἕτερον,
 ταῦτα τὰλλα (τὰ ἄλλα)
 οὐδὲν ἄλλο τοιούτων
 οὐδὲν ἄλλο τῶν τοιούτων
 τίς ἄλλη βίβλος;
 αὕτη ἡ ἑτέρα βίβλος,
 αἱ ἄλλαι βίβλοι ἐκεῖναι,

nothing else.
 this other thing.
 these other things.
 no other such thing.
 what other book?
 this other book.
 those other books.

119. EXERCISES.

Render into English.

Ποῦ ἦς ἐκεῖνη τῇ ἡμέρᾳ;—Ἦν ἐν τῇ στοᾷ τῇ πλησίον τῆς πύλης.—Τίς ἄλλος ἦν ἐκεῖ ἐν τῷ αὐτῷ χρόνῳ;—Οὐδεὶς ἄλλος.—Οὐδεὶς ἐκεῖ ἦν σὺν ἐμοὶ πλὴν τοῦ φίλου μου.—Ἐγὼ καὶ ὁ ἀδελφός μου μόνοι ἐκεῖ ἦμεν.—Πότερον ἄλλος τις μένει αὐτοῦ σὺν σοί, ἢ οὐ;—Οὐδεὶς ἄλλος.—Τί γράφουσιν οἱ τεχνῖται;—Ἐπιστολὰς γράφουσιν.—Τί ἄλλο γράφουσιν;—Οὐδὲν ἄλλο.—Ἡμεῖς οὐδὲν γράφομεν πλὴν ἐπιστολῶν.—Ἄλλη βίβλος.—Ἡ ἑτέρα βίβλος.—Οὐχ αὕτη ἡ βίβλος, ἀλλ' ἡ ἑτέρα.—Τίνα χλαῖναν πέμπει ὁ ἔμπορος;—Οὐ τὴν ἐν τῇ χηλῷ πέμπει, ἀλλ' ἄλλην.—Οὐ ταύτην ἔχει, ἀλλὰ τὴν ἑτέραν.—Οἱ ἵπποι οὐκ ἐν ταύταις ταῖς κώμαις εἰσίν, ἀλλ' ἐν ταῖς ἄλλαις.—Πόσας ἡμέρας μένετε ἐν τῇ κώμῃ ταύτῃ;—Οὐ τοσαύτας μένομεν ἡμέρας ὅσας οἱ ἄλλοι.—Οἱ ἄλλοι ἐκεῖνοι μακρὸν χρόνον μένουσιν ἐπὶ τοῦ λόφου.—Ἐκεῖναι αἱ ἄλλαι κῶμαι οὐχ οὕτω καλαί εἰσιν ὥς αὗται.

Render into Greek.

This day.—On this day.—On this same day.—On that very day.—Another day.—During these other days. The rest of the day.—The other days.—The rest of the village.—What village?—This village.—In that same village.—Into this other village.—We send into another plain.—What other plain?—No other.—Nothing else.—This other village is beautiful.—This fig-tree.—What fig-tree?—This other fig-tree.—What other fig-tree?—What does the young man write?—He writes letters to me.—What else does he write?—Nothing else.—Who else writes?—Nobody else writes.—Either this finger or the other.—Not the same tongue but another.—How long (πόσον χρόνον) do you remain on this high hill?—We remain a long time.—We stay during so many days.

THIRTY-SECOND LESSON.

Possessive Pronouns.

120. ἐμός, ἡ, όν, (from ἐμοῦ) *my, mine.*
 σός, σή, σόν, (" σοῦ) *your, yours = thy, thine.*
 ἡμέτερος, ἃ, ον, (" ἡμῶν) *our, ours.*
 ὑμέτερος, ἃ, ον, (" ὑμῶν) *your, yours.*
 σφετέρος, ἃ, ον, (" σφεῖς) *their, theirs (rare).*

My friend,

Not *my* friend, but *yours*,

Our village,

Both *your* village, and *ours*,

ὁ φίλος μου.
 ὁ ἐμὸς φίλος.
 ὁ φίλος ὁ ἐμὸς.
 οὐχ ὁ ἐμὸς φίλος, ἀλλ' ὁ σός.
 ἡ κώμη ἡμῶν, ἡμῶν ἡ κώμη,
 ἡ ἡμετέρα κώμη, ἡ κώμη ἡ ἡμε-
 τέρα.
 ἡ τε ὑμετέρα κώμη, καὶ ἡ ἡμε-
 τέρα.

REM.—*ἡμῶν* and *ὑμῶν* differ less from *ἡμέτερος* and *ὑμέτερος*, than *μοῦ* and *σοῦ* from *ἐμός* and *σός*. Yet in cases of marked emphasis *ἡμέτερος* and *ὑμέτερος* are preferred.

Are these baskets ours?

Are these our baskets?

They are not ours, but our friends',

Are not your friends in the village?

Our friends are not there, but *yours*.

Whose ball do you throw?

I throw ours,

I throw the young man's,

I throw not mine, but his,

ἔστι ταῦτα τὰ κανᾶ ἡμέτερα ;
 ἔστι ταῦτα ἡμέτερα κανᾶ ;
 οὐχ ἡμέτερά ἐστιν, ἀλλὰ τῶν
 φίλων ἡμῶν.
 οὐκ εἰσιν ἐν τῇ κώμῃ οἱ φίλοι
 ὑμῶν ;
 οὐχ οἱ ἡμέτεροι φίλοι ἐκεῖ εἰσιν,
 ἀλλ' οἱ ὑμέτεροι.
 τὴν τίνος σφαῖραν ῥίπτεις ;
 τὴν ἡμετέραν ῥίπτω.
 τὴν τοῦ νεανίου ῥίπτω.
 οὐ τὴν ἐμὴν ῥίπτω, ἀλλὰ τὴν
 ἐκείνου.

121. *Τούτου* and *ἐκείνου*, *τούτων* and *ἐκείνων* follow the rule given for the position of the Gen. in Less. XIX. 70, 71.

The house of this man,	} ἡ οἰκία τούτου. τούτου ἡ οἰκία.	
Not <i>this</i> man's house, but <i>that</i>		οὐχ ἡ τούτου οἰκία, ἀλλ' ἡ
man's,		ἐκείνου.
Not <i>their</i> cloaks, but <i>ours</i> ,		οὐχ αἱ ἐκείνων χλαῖναι, ἀλλ' αἱ
	ἡμέτεραι.	
Not only that man's cloak, but	οὐ μόνον ἡ ἐκείνου χλαῖνα, ἀλλ'	
this man's,	ἡ τούτου.	
Not in <i>our</i> chest, but in <i>his</i> .	οὐκ ἐν τῇ ἡμετέρᾳ χηλῷ, ἀλλ'	
	ἐν τῇ ἐκείνου.	

122. EXERCISES.

I. Render into English.

Ὁ πῖλός μου;—Πότερον ὁρῶ τὸν ἐμὸν πῖλον, ἢ τὸν σόν;—Τὸν τίνος πῖλον ὁρῶ;—Οὔτε τὸν ἐμὸν ὁρῶ, οὔτε τὸν τοῦ ἐμπορίου.—Τίς ὁρᾷ τὸν τούτου πῖλον;—Οὐδεὶς ὁρᾷ οὔτε τὸν τούτου, οὔτε τὸν τοῦ ἐτέρου.—Ταῶς.—Ὁ ἐμὸς ταῶς.—Οὐχ ὁ ἐμὸς ταῶς, οὐδὲ ὁ τοῦ πλουσίου ἐργάτου.—Τίνος ἐστὶν ὁ καλὸς ταῶς;—Οὔτε ἡμέτερός ἐστιν, οὔτε ὑμέτερος, ἀλλὰ τοῦ ἱατροῦ.—Πότερον ἔχεις τὸ τοῦ ἐμπορίου χρυσοῦν ποτήριον, ἢ τὸ ἐμὸν;—Οὔτε τὸ σὸν ποτήριον ἔχω, οὔτε τὸ ἐκείνου, ἀλλὰ τὸ ἐπὶ τῆς

ἀργυρᾶς τραπέζης.—Εἰσὶν αἱ καλαὶ κόραι ἐν τοῖς κήποις ἡμῶν;—Οὐκ ἐν τοῖς ἡμετέροις κήποις εἰσὶν, ἀλλ' ἢ ἐν τοῖς ἐπὶ τῷ ποταμῷ, ἢ ἐν τοῖς τοῦ ἐμοῦ ἀδελφοῦ.—Πόσαι βίβλοι εἰσὶν ἐν τῇ χειρὶ τούτου.—Οὐ τοσαῦται ἐν τῇ τούτου χειρὶ, ὅσαι ἐν τῇ ἐκείνου.—Πότερα τοῦ διδασκάλου εἰσὶν αἱ βίβλοι αὗται, ἢ τοῦ μαθητοῦ;—Οὐ τοῦ μαθητοῦ εἰσιν, ἀλλὰ τοῦ διδασκάλου.

II. *Render into Greek.*

Where lies your silver?—Our silver lies on the table.—The silver lies not on our table, but yours.—Not on your table, nor on the rich merchant's.—How much gold is there in our chest?—Not so much in our chest as in yours.—The cup of this man.—*That* man's cup, not this man's.—There is not so much wine in that man's cup as in mine.—Who of us (τίς ἡμῶν) drinks wine?—Nobody drinks it.—What sort of wine does this merchant drink?—He drinks such as he has.—Does the thief take the gold?—He takes it.—Whose gold does he take?—He takes either the young man's or the laborer's.—He either takes that man's gold, or this man's.—The thieves take neither our purple garments, nor yours.—The morning.—On the same evening.—The noon is not so beautiful as the morning.—Before the morning.—Instead of us.

THIRTY-THIRD LESSON.

123. *Reflexive Pronouns.*

ἐμαυτοῦ, of myself, (from ἐμοῦ, of me, and αὐτοῦ, self).

Sing.

Plur.


- | | | |
|----|----------------------------|--------------------------------------|
| G. | ἐμαυτοῦ, ἧς, of myself, | ἡμῶν αὐτῶν, of ourselves. |
| D. | ἐμαυτῷ, ᾧ, to, for myself, | ἡμῖν αὐτοῖς, αἷς, to, for ourselves. |
| A. | ἐμαυτόν, ἑν, myself, | ἡμᾶς αὐτούς, ᾧς, ourselves. |

σεαυτοῦ (σαντοῦ), of yourself.

- | | | |
|----|-------------------------------|-------------------------------|
| G. | σεαυτοῦ, ἧς, of yourself, &c. | ὑμῶν αὐτῶν, of yourselves &c. |
| D. | σεαυτῷ, ᾧ, | ὑμῖν αὐτοῖς, αἷς, |
| A. | σεαυτόν, ἑν, | ὑμᾶς αὐτούς, ᾧς. |

ἐαυτοῦ (αὐτοῦ), of himself.

- | | | |
|----|-------------------------|-------------------------------|
| G. | ἐαυτοῦ, ἧς, of himself, | ἐαυτῶν (αὐτῶν) of themselves. |
| D. | ἐαυτῷ, ᾧ, | ἐαυτοῖς, , αἷς (αὐτοῖς, αἷς). |
| A. | ἐαυτόν, ἑν, ὁ, | ἐαυτούς, ᾧς, ᾧ (αὐτούς &c.) |

 Distinguish carefully between

- | | |
|------------------------------|---|
| αὐτοῦ, of him, of self, and, | αὐτοῦ (= ἐαυτοῦ) of himself (reflexive) |
| αὐτῆς, of her, of self, “ | αὐτῆς (= ἐαυτῆς) of herself. |
| αὐτούς, them, selves, “ | αὐτούς (= ἐαυτούς) themselves. |

Thus,

- | | | |
|----------------------|---|------------------------------|
| ἡ ψυχὴ αὐτοῦ, | } | his soul (the soul of him). |
| ἡ αὐτοῦ ψυχὴ, | | his own soul (the of-himself |
| ἡ ψυχὴ ἡ αὐτοῦ | | soul). |
| ὁρῶ αὐτόν, | | I see him. |
| ὁρᾷ αὐτόν or ἐαυτόν, | | he sees himself. |

ὁρῶ ἑμαυτόν,
 τίς ἐαυτὸν ὁρᾷ,
 οὐδεὶς τὴν ἐαυτοῦ ψυχὴν ὁρᾷ,
 ἐν ταῖς ἡμετέραις αὐτῶν οἰ-
 κίαις,

I see myself.
 who sees himself?
 nobody sees his own soul.
 in our own houses.

I see both you and myself,
 You have both your own cloak
 and mine,
 You have both your own and
his,
 The merchant has neither his
 own nor mine,

ὁρῶ καὶ σὲ καὶ ἑμαυτόν.
 ἔχεις τὴν τε σεαυτοῦ χλαῖναν,
 καὶ τὴν ἐμήν.
 τὴν τε σεαυτοῦ ἔχεις, καὶ τὴν
 ἐκείνου.
 ὁ ἔμπορος οὔτε τὴν αὐτοῦ ἔχει,
 οὔτε τὴν ἐμήν.

 Distinguish carefully the following uses of *his*.

- | | |
|--|--|
| (a) The merchant has his
cloak, | ὁ ἔμπορος τὴν χλαῖναν ἔχει. |
| (b) I have his cloak, | ἐγὼ ἔχω τὴν χλαῖναν αὐτοῦ. |
| (c) I have not <i>his</i> cloak, but
<i>yours</i> , | οὐ τὴν ἐκείνου χλαῖναν ἔχω,
ἀλλὰ τὴν σήν. |
| (d) He has not <i>his</i> = his own,
cloak, but his friend's, | οὐ τὴν ἐαυτοῦ ἔχει χλαῖναν,
ἀλλὰ τὴν τοῦ φίλου. |

(a) *His* unemphatic and referring to the immediately preceding subject, and therefore expressed only by the Art.

(b) *His* unemphatic, but not referring to the subject of the preceding verb, and expressed therefore by the unemphatic αὐτοῦ, of him.

(c) *His*, emphatic and contrasted,—ἐκείνου, or τούτου.

(d) A loose and inaccurate use of *his* for *his own*—ἐαυτοῦ.

ὁ ξένος, ου,	<i>the stranger.</i>
ὁ ἄγγελος, ου,	<i>the messenger.</i>
βαίνω, εις, ει,	} <i>I walk, go.</i>
βαδίζω, εις, ει,	
λέγω, εις, ει, &c.	<i>I speak, say.</i>

λέγω τινί,	} <i>I speak to some one.</i>
λέγω πρὸς τινα,	
τίνι λέγεις ;	
πρὸς τίνα λεγεις ;	
τίνα ὁδὸν βαίνεις ;	
ταύτην τὴν ὁδὸν βαδίζω,	} <i>I walk this road.</i>
ἐν τοῖς ἀγροῖς βαδίζομεν,	
	<i>we walk in the fields.</i>

124. *περί, about, around.* A Preposition.
περὶ τοῦ, τῷ, τόν, (Governs Gen. Dat. Acc.)
περὶ τοῦ, about the, concerning the.

λέγω περὶ τούτων,	} <i>I speak concerning these things.</i>
περὶ σοῦ λέγομεν,	
περὶ τῆς ἀδελφῆς γράφω,	
	<i>we speak about, concerning you.</i>
	<i>I write about my sister.</i>

ἀπὸ τοῦ, ἐκ τοῦ.	} <i>from the, out from the.</i>
ἐν τῷ, εἰς τόν,	
ἀντὶ τοῦ, πρὸ τοῦ,	
ἐπὶ τοῦ, ἐπὶ τόν,	
ἐπὶ τῷ, πρὸς τόν,	
σὺν τῷ, περὶ τοῦ,	
	<i>in the, into the.</i>
	<i>instead of, for the ; before the.</i>
	<i>on the ; on to the.</i>
	<i>at or by the ; to the.</i>
	<i>with the ; concerning the.</i>

Render,

I come from the hill, out of the plain.

The ball lies in the chest, or falls into the fountain.

The messenger comes instead of the stranger.

The cows lie before the gate.

The young men sit on the roof or throw the ball
on to it.

The girl plays by the river, or near the tree.

We send these letters to the strangers.

Nobody comes with me except my brother.

We say or write these things (ταῦτα) concerning
ourselves.

125. EXERCISES.

I. *Render into English.*

*Λέγω περὶ ἐμαυτοῦ.—Ὁ πατὴρ ταῦτα οὐ περὶ
ἡμῶν λέγει, ἀλλὰ περὶ αὐτοῦ.—Τί περὶ σεαυτοῦ
λέγεις;—Οὐδὲν ἀγαθὸν περὶ ἐμαυτοῦ λέγω.—Οὐ
περὶ σοῦ λέγει ὁ ἄγγελος, ἀλλὰ περὶ ἡμῶν.—Τί-
νες ταῦτα περὶ ἐαυτῶν λέγουσιν;—Οὗτοι οἱ ξένοι
ταῦτά τε καὶ ἄλλα τοιαῦτα περὶ ἐαυτῶν λέγου-
σιν.—Πρὸς τίνα γράφει ὁ πατήρ;—Πρὸς τὸν υἱὸν
γράφει.—Οὐ πρὸς τὸν ἐαυτοῦ υἱὸν γράφει, ἀλλὰ
πρὸς τὸν ἐμόν.—Τίνι ταῦτα λέγει ὁ ἄγγελος;—
Ἡ ἐμοί, ἢ σοὶ λέγει ταῦτα.—Ὁ ξένος ταῦτα πρὸς*

τὸν ἄγγελον λέγει.—Ἡμεῖς ἀεὶ τὰ αὐτὰ (the same things) περὶ τῶν αὐτῶν λέγομεν.—Ταῦτα λέγω ἀντὶ ἐκείνων.—Τίνος ἐστὶν αὕτη ἡ βακτηρία;—Ἔστι τοῦ ἀγγέλου.—Ὁ ἄγγελος ἔχει τὴν ἐμὴν βακτηρίαν ἀντὶ τῆς ἑαυτοῦ.—Ὁ ξένος ἔχει τὴν ἑαυτοῦ χλαῖναν ἀντὶ τῆς τοῦ ἀγγέλου.—Ὁ κακὸς ἑαυτὸν φεύγει.—Οἱ κακοὶ οὐ μόνον τοὺς ἀγαθοὺς ἀλλὰ καὶ ἑαυτοὺς φεύγουσιν.

II. Render into Greek.

Of myself.—My own hat (the *of-myself* hat).—Not *my* hat, but *yours*.—I have not your hat, but my own.—Whence comes the stranger?—He comes from his (the) house.—He comes from his own house.—We come not from *our* house but from *his*.—To whom does the messenger speak?—He speaks to me.—He speaks to himself.—These messengers speak to themselves.—We write letters to ourselves.—Nobody writes to the stranger except me.—The stranger writes instead of me.—I speak concerning these things.—Who else speaks concerning the same things?—Nobody else.—The young man writes concerning his sister.—What do the good pursue?—They pursue wisdom.—The bad not only shun wisdom, but pursue evil.—They pursue evil instead of good.—Evil comes before good.—Whither do you walk?—We walk into the fields.

THIRTY-FOURTH LESSON.

126. μέγας, *great, large*. (Irreg. in the Sing.)

SING.			
N.	μέγας	μεγάλη	μέγα
G.	μεγάλου	μεγάλης	μεγάλου
D.	μεγάλῳ	μεγάλῃ	μεγάλῳ
A.	μέγαν	μεγάλην	μέγα
V.	μέγα	μεγάλη	μέγα
DUAL			
N. A. V.	μεγάλῳ	μεγάλᾱ	μεγάλῳ
G. D.	μεγάλῳιν	μεγάλοιιν	μεγάλῳιν
PLUR.			
N.	μεγάλοι	μεγάλαι	μεγάλᾱ
G.	μεγάλων	μεγάλων	μεγάλων
D.	μεγάλοις	μεγάλαις	μεγάλοις
A.	μεγάλους	μεγάλας	μεγάλα
V.	μεγάλοι	μεγάλαι	μεγάλα

A large table,
Great wisdom,
Something great,
I have nothing great,
These great things,
These things are both beautiful and great,
These evils are so great,

μεγάλη τράπεζα.
μεγάλη σοφία.
μέγα τι.
οὐδὲν ἔχω μέγα.
ταῦτα τὰ μεγάλα.
ταῦτα καλὰ τέ ἐστι καὶ
μογάλα.
ταῦτα τὰ κακὰ τηλικαῦτα.

127. ἀλλήλων, *of each other, of one another.*

Dual	Plur.
G. D. ἀλλήλων, <i>αιν, οιν,</i>	G. ἀλλήλων, <i>ων, ων.</i>
A. ἀλλήλω, <i>ᾱ, ω,</i>	D. ἀλλήλοις, <i>αις, οισ.</i>
	A. ἀλλήλους, <i>ᾱς, ᾶ.</i>

128. πολλάκις, *many times, often, frequently.*
 ἐνίοτε, *sometimes.*
 βλάπτω, *εις,* *I hurt, harm, injure.*
 ἤκω, *εις &c.* *I am come, have come.*
 ἤδη, *(at the time)=already, immediately.*
 οὐπω, *not yet.*
 φανερός, *ᾶ, ὄν,* *{ visible, manifest, clear.*
 δηλός, *η, ον,*

ταῦτα οὐπω φανερά ἐστιν,	these things are not yet manifest.
ὁ ἄγγελος ἤδη ἤκει,	the messenger has already come.
πολλάκις ἡμᾶς αὐτοὺς βλάπτομεν,	we frequently harm ourselves.
οἱ ἡκαοὶ ἀεὶ ἀλλήλους βλάπτουσιν,	the wicked always harm each other.

τί λέγεις, ὦ νεανία;	what do you say, young man?
τίς εἶ, ὦ ξένε;	who are you, stranger?

REM.—In Greek prose ὦ is commonly employed in respectful address.

129. EXERCISES.

I. *Render into English.*

Μέγας ἵππος.—Ὁ ἵππος μέγας ἐστίν.—Ἡμεῖς ἐν μεγάλῳ πεδίῳ ἐσμέν.—Τοῦτο τὸ δένδρον μέγα τε καὶ ὑψηλόν ἐστιν.—Τίς περὶ τούτων λέγει;—Οὐ περὶ τούτων, ἀλλὰ περὶ ἀλλήλων λέγομεν.—Οἱ κακοὶ ἀεὶ ἀλλήλους διώκουσιν.—Ὁ κακὸς τὴν ἑαυτοῦ ψυχὴν βλάπτει.—Πολλάκις οἱ κακοὶ ἑαυτοὺς βλάπτουσιν.—Οὐ μόνον ἄλλους βλάπτουσιν οἱ ἄδικοι, ἀλλὰ καὶ ἑαυτοὺς.—Τί ῥίπτει ὁ παῖς;—Ὁ παῖς ἐνίοτε σφαῖραν ῥίπτει.—Οὐκ ἤδη ἤκει ὁ ἄγγελος;—Ναί, ἤδη ἤκει.—Οὐπω ἤκει ὁ ἡμέτερος ἄγγελος;—Ταῦτα οὐπω φανερά ἐστιν.—Πότε ἔρχονται οἱ ἄγγελοι;—Πρὸ ἡμέρας ἔρχονται.—Ὁ ξένος ἔρχεται πρὸς ἡμᾶς ἅμα τῇ ἡμέρᾳ.

II. *Render into Greek.*

We speak concerning one another.—I do not speak concerning you, nor you concerning me.—This (man) always speaks about (concerning) the same things (περὶ τῶν αὐτῶν).—Whom do the wicked flee?—They flee both each other and themselves.—They harm their own souls.—The good harm neither themselves, nor others.—Who is great?—God alone is great.—God alone is both great and high.—A large tree.—I see a great tree on the hill.—The messenger is already coming.—These things

are not yet evident.—God is not manifest to men (*φανερὸς τοῖς ἀνθρώποις*).—The wise are always happy.—This teacher is sometimes wise.—The maiden frequently writes letters to her (the) brother.—Nobody sees his own soul.—Nobody sees God except the good (man).—God alone sees the soul.—Is the soul immortal or not?—The soul is immortal.

THIRTY-FIFTH LESSON.

130. πολλός, *much*. Plur. *many*.

SING.			
N.	πολύς	πολλή	πολὺ
G.	πολλοῦ	πολλῆς	πολλοῦ
D.	πολλῷ	πολλῇ	πολλῷ
A.	πολύν	πολλήν	πολὺ
V.	πολὺ	πολλή	πολὺ
DUAL.			
N. A. V.	πολλώ	πολλᾶ	πολλώ
G. D.	πολλοῖν	πολλαῖν	πολλοῖν
PLUR.			
N.	πολλοί	πολλαί	πολλὰ
G.	πολλῶν	πολλῶν	πολλῶν
D.	πολλοῖς	πολλαῖς	πολλοῖς
A.	πολλοὺς	πολλὰς	πολλὰ
V.	πολλοί	πολλαί	πολλὰ

πολὺς χρόνος,	}	much time, a long time.
ἐν πολλῷ χρόνῳ,		in much time, in a long time.
πολλοί,		many persons.
πολλά,		many things.
οὐ τοσαῦτα—ὅσα		not so many things—as.
οὐχ οὕτω πολλά—ὅσα	}	many beautiful things.
πολλὰ καὶ καλὰ,		many high trees.
(α) πολλὰ καὶ ὑψηλὰ δένδρα,		

- (α) REM.—πολύς connected with another Adj. generally takes καί, and; as, *many golden baskets*, πολλὰ καὶ χρυσᾶ κα-
 νᾶ. But not with ἄλλος, τοιοῦτος &c. as,

τοιαῦτα πολλά,	}	many such things.
ἄλλοι πολλοί,		many others.
ἄλλα πολλά,		many other things.
ἄλλα τοιαῦτα πολλά,		many other such things.
πολλοὶ τούτων,		many of these persons.
πολλὰ τούτων,	}	many of these things.

οὐδεὶς ἡμῶν,	}	no one of us.
οὐδὲν τοιοῦτον,		no such thing.
οὐδὲν τῶν τοιούτων,		nothing or none of such things.
οὐδὲν τούτων,		nothing or none of these things.
πολλοὶ τῶν ἐμπόρων,	}	many of the merchants.
τίς τῶν ἐμπόρων;		who of the merchants?

οἱ σὺν ἡμῖν,	}	those with us.
οἱ νῦν,		those of the present time.
οἱ πάλαι,		they of old, the men of old.

131. ὀλίγος, η, ον, *a little, little.*

ὀλίγοι, Plur. *a few, few.*

ὀλίγος, little in *quantity*, opposed to πολὺς, *much.*

μικρός, little in *size*,

"

μέγας, *large, great.*

So Plur. ὀλίγοι, *few,*

"

πολλοί, *many.*

μικροί, *small,*

"

μεγάλοι, *large.*

μέγας ἢ μικρὸς κήπος,
πολὺς ἢ ὀλίγος οἶνος,
πολλοὶ ἢ ὀλίγοι ἄνθρωποι,
ὀλίγος χρόνος,
μικρὸς χρόνος,
ὀλίγον χρόνον μένει,
ὀλίγας ἡμέρας μόνας μένει,
ὀλίγον τι,
ὀλίγοι τινές,
οὐκ ὀλίγοι,
οἱ πολλοί,
οἱ ὀλίγοι,

a large or small garden.

much or little wine.

many or few men.

a little time.

he stays (during) a little time.

he stays only a few days.

some little.

some few.

not a few = many.

the many.

the few.

132. EXERCISES.

I. Render into English.

Πολὺς χρυσός.—Οὐ τοσοῦτος χρυσὸς ὅσος ἄργυρος.—Μόνος ὀλίγος ἄργυρος.—Ὁ ἐν τῇ χηλῇ ἄργυρος πολὺς ἐστίν.—Πολλὰ καὶ καλὰ ἀργυρᾶ ποτήρια.—Ὁ ἐν τῷ ἐμῷ ποτηρίῳ χρυσὸς ὀλίγος ἐστίν.—Πότερον ἔχει ὁ ξένος πολὺν χρυσόν, ἢ ὀλίγον;—Μόνον ὀλίγον ἔχει.—Πολλὰ ἡμέραι.—Πόσας ἡμέρας μένει ὁ φίλος σου;—Οὐ πολλὰς ἡμέρας.—Ὁ ἐμὸς φίλος οὐ τοσαύτας ἡμέρας μένει

ὅσας ὁ σός.—Οὗτος τοιαῦτα πολλὰ λέγει.—Οὐ μόνον ταῦτα, ἀλλὰ καὶ πολλὰ τοιαῦτα ἄλλα λέγουσιν.—Πόσον χρόνον γράφει ὁ πατήρ ἡμῶν ; —Οὐ πολὺν χρόνον.—Πολλοὶ τῶν ἀγγέλων τὰ τοιαῦτα λέγουσι περὶ ἐμοῦ.—Οἱ κακοὶ οὐκ ὀλίγοι εἰσίν.—Οἱ ἀγαθοὶ οὐ τοσοῦτοὶ εἰσιν ὅσοι οἱ κακοί.—Ἐν τούτῳ τῷ πεδίῳ εἰσὶ πολλὰ καὶ καλὰ μηλέαι καὶ συκαί.—Οἱ σὺν ἡμῖν εἰσὶ πολλοί.—Οἱ σὺν τούτοις οὐ τοσοῦτοὶ εἰσιν ὅσοι οἱ σὺν ἐκείνοις.—Οἱ πάλαι ἄνθρωποι οὐκ ἦσαν οὕτω πολλοὶ οὐδὲ οὕτω σοφοὶ ὥς οἱ νῦν.

II. *Render into Greek.*

The few.—Only the few are wise.—The many are not wise.—The many are neither wise, nor good, nor happy.—Not a few came with us.—They stay a long time.—These (men) stay many days.—They either come before morning or in the evening.—In this time they flee.—There is a little wine in the cup.—There are a few cups on the table.—There are not so many cups as balls.—Many of the merchants are rich.—None of the workmen either (οὔτε) says or (οὔτε) writes these things concerning me.—The brother writes many such things concerning us to his sister.—There is a little gold either on, or in the silver chest.—Gold instead of silver.—A white hat instead of a purple cloak.—The cows either lie before the gate, or run on to the hill, or into the pasture.—Not a few cows.

THIRTY-SIXTH LESSON.

133. ἀκούω, εις, &c. *I hear.*
 εὐρίσκω, εις, *I find.*
 ἐσθίω, εις, *I eat.*
 ὁ ἄρτος, ον, *the bread, bread, Plur. loaves.*
 ὁ πλῆθος, ον, *the wheat, wheat.*
 ὁ σῖτος, ου, *corn, grain, food.*
 ἡ φωνή, ῆς, *the voice.*
 ἡ βροντή, ῆς, *the thunder.*
 ἡ ἀστραπή, ῆς, *the lightning.*

What do you eat ?
 I eat bread,
 I send these loaves,
 What do you hear ?
 I hear a voice,
 Whom do we hear ?
 You hear the messenger,
 They hear this man,
 They hear these things,

τί ἐσθίεις ;
 ἄρτον ἐσθίω.
 πέμπω τοὺς ἄρτους τούτους.
 τί ἀκούεις ;
 φωνὴν ἀκούω.
 τίνας ἀκούομεν ;
 τοῦ ἀγγέλου ἀκούετε.
 τούτου ἀκούουσιν.
 ἀκούουσι ταῦτα.

134. *Rule.*—ἀκούω usually governs the Acc. of the *sound*, or thing heard, and the Gen. of the *source* whence the sound proceeds ; thus,

ἀκούω τὴν βροντὴν,
 ἀκούω τοῦ νεαρίου,

I hear the thunder.
 I hear (*from*) the young man
 (*the source*).

ἀμφότερος, α, ον, *both*.

ἕκαστος, η, ον, *each, each one*.

ἀμφότερα ταῦτα καλὰ ἐστίν, οἱ ἔμποροί εἰσιν ἀμφότεροι πλούσιοι, ἐκάστη ἡμέρα, ἐκάστη ἡ ἡμέρα, ἡ ἡμέρα ἐκάστη,	<div style="display: inline-block; vertical-align: middle;"> <div style="display: inline-block; vertical-align: middle;">both these things are beautiful. the merchants are both rich.</div> <div style="font-size: 3em; vertical-align: middle; margin: 0 10px;">}</div> <div style="display: inline-block; vertical-align: middle;">each day.</div> </div>
--	--

ἡ χώρα, ας, *the region, country*.

ἡ γῆ, *the earth, land*.

γῆ, *earth*, is used only in the Sing.

G. γῆς, D. γῆ, A. γῆν, V. γῆ.

135. ἀνά, *up, back, over*. A Preposition.

ανά τόν, (Governs only the Acc.)

ἀνά τὸν ῥοῶν, ἀνά τὴν χώραν, ἀνά τὴν γῆν,-	<div style="display: inline-block; vertical-align: middle;"> <div style="display: inline-block; vertical-align: middle;">up the stream. over = throughout the country. throughout the earth, the land.</div> </div>
--	---

From the,	ἀπὸ τοῦ.
Out of the,	ἐκ τοῦ.
Instead of, for, the,	ἀντὶ τοῦ.
Before the,	πρὸ τοῦ.
In the,	ἐν τῷ.
With the,	σὺν τῷ.
On the,	ἐπὶ τοῦ.
At, by the,	ἐπὶ τῷ.
On to the,	ἐπὶ τόν.
Into the,	εἰς τόν.
To the,	πρὸς τόν.
Concerning the,	περὶ τοῦ.
Throughout the,	ἀνά τόν.

Render,

ἀπὸ τῆς χώρας, ἐκ τῶν χωρῶν.
 ἀστραπή ἀντὶ βροντῆς.
 ἢ πρὸ τῆς στοᾶς, ἢ ἐν τῇ χηλῇ.
 κάθημαι σὺν τῇ ἀδελφῇ ἐπὶ τῇ κρήνῃ.
 παίζουσιν ἐπὶ τῶν πετρῶν καὶ τρέχουσιν ἐπὶ τοὺς λόφους.
 τὰ μῆλα εἰς τὸν ῥοῦν πίπτει.
 πέμπομεν πρὸς τὸν διδάσκαλον.
 γράφω πρὸς σὲ περὶ τούτων.
 τὴν βροντὴν ἀνὰ τὴν χώραν ἀκούουσιν.
 οἱ ἵπποι τρέχουσιν ἀνὰ τὸ πεδίου.

136. EXERCISES.

I. *Render into English.*

Τί ἀκούεις;—Φωνὴν ἀκούω.—Τὴν τίνος;—
 Τὴν τοῦ ἀδελφοῦ.—Πότερον ἀκούω τὴν βροντὴν,
 ἢ τὴν ἀστραπὴν ὁρῶ;—Τὴν βροντὴν ἀκούεις.—Ἡ
 βροντὴ ἐστὶ φωνὴ τοῦ θεοῦ.—Οἱ ἀνὰ τὴν γῆν τὴν
 βροντὴν ἀκούουσιν.—Ἀνὰ ταύτην τὴν χώραν
 ταύτας τὰς φωνὰς ἀκούουσιν.—Τί εὐρίσκεις;—
 Εὐρίσκω πολὺν ἄρτον ἐν τῇ χηλῇ.—Ὁ παῖς εὐρίσκει
 πολὺν καὶ ἀγαθὸν σίτον ἐπὶ τῆς τραπέζης.—
 Ἡ παῖς εὐρίσκει τε καὶ ἐσθίει ἄρτον.—Οὗτοι οἱ
 σοφοὶ οὔτε ἄρτον ἐσθίουσιν, οὔτε οἶνον πίνουσιν.

—*Ἡμεῖς ἀμφοτέροι ἄρτον ἐσθίομεν.*—*Ὅρῳ πολὺν χρυσοῦν πυρὸν ἐν τῷ πεδίῳ.*—*Ἐκαστος τῶν νεανιῶν πολὺν πυρὸν ἐν τῷ κανῶ ἔχει.*—*Ἡ κόρη ἀκούει τὴν τῆς βροντῆς φωνὴν καὶ τρέχει.*—*Ποῦ τρέχει;*—*Εἰς τὸν κῆπον.*—*Εἰς τὸν τίνος κῆπον;*—*Ἡ εἰς τὸν ἑαυτῆς κῆπον τρέχει, ἢ εἰς τὸν τοῦ ἐμπόρου.*—*Ἡ ἀστραπὴ φανερά ἐστίν.*—*Ὁ ἄρτος ἐστὶν ἀγαθός.*—*Τίνος ἀκούετε;*—*Ἀκούομεν τοῦ σοφοῦ διδασκάλου.*—*Ὁ νεανίας τοῦ διδασκάλου ἀκούει.*—*Οἱ μαθηταὶ τὴν τοῦ διδασκάλου φωνὴν ἀκούουσιν.*

II. *Render into Greek.*

What does the boy hear?—He hears a voice.—What voice does he hear?—He hears his teacher's.—What else does he hear?—He hears nothing else except the thunder.—Who hears the stranger?—Nobody except me hears him.—Throughout the earth we hear the voice of God.—What does the young man find?—He finds hares.—He finds and catches peacocks instead of hares.—Much and beautiful wheat.—This wheat is not so good as mine.—Mine is not so good as my brother's.—What do I see?—I see the lightning.—Nobody sees any thing except the lightning.—The young men eat much corn.—They both eat bread and drink wine.—Wine harms the mind of the young man.—Young man, wine harms the soul.

THIRTY-SEVENTH LESSON.

137. *Verbs compounded with Prepositions.*

ἀποπέμπω, *I send away, send back.*
 ἐκπέμπω, *I send out.*
 εἰσπέμπω, *I send in.*
 συμπέμπω, *I send along with.*
 ἀπέρχομαι, *I come, go away, depart.*
 ἐξέρχομαι, *I go out, go forth.*
 εἰσέρχομαι, *I come or go in, I enter.*
 συνέρχομαι, *I come along with, come together.*
 ἀναβαίνω, *I go up, ascend.*

*Observe, συμπέμπω for συνπέμπω (σύν and πέμπω),
 ἀπέρχομαι from ἀπό (ἀπ') and ἔρχομαι.*

ἀποπέμπω σε ἀπὸ τῆς οἰκίας,	I send you away from the house.
ἐκπέμπω τὸν ἄγγελον ἐκ τῆς κώμης,	I send forth the messenger out of the village.
οἱ ἄνθρωποι συνέρχονται,	the men come together.
ἡμεῖς τῷ νεανίᾳ συνερχόμεθα,	we come along with the young man.
εἰς τὴν οἰκίαν εἰσέρχονται,	they enter into the house.
ἀναβαίνω ἐπὶ τὸν λόφον,	I ascend (on to) the hill.
ἀναβαίνει ἐπὶ τὸν ἵππον,	he mounts his horse.

138. πῶς ; *how ?*
 εὖ, *well.*
 καλῶς, *beautifully, excellently.*
 κακῶς, *badly.*
 δικαίως, *justly.*
 οὐ κακῶς, *not badly = well.*

πῶς γράφεις ;
 εὖ γράφω,
 πῶς ταῦτα ἔχει ;

ταῦτα εὖ ἔχει,

τὰ ἐμὰ οὐκ εὖ ἔχει,
 καλῶς λέγεις,
 ταῦτα εὖ λέγεις,

how do you write ?

I write well.

in what condition are these things? (how do these things have themselves?)

these things are in good condition.

my affairs are not prosperous.

you speak excellently.

you say these things well.

139. EXERCISES.

I. *Render into English.*

Ὁ πατήρ τὸν νεανίαν ἀποπέμπει.—Ὁ διδάσκαλος τὸν κακὸν νεανίαν ἐκ τῆς οἰκίας ἐκπέμπει.—Πέμπουσιν ἄγγελον καὶ συμπέμπουσι τὸν λευκὸν ἵππον.—Πότε ἔρχονται οἱ ξένοι ;—Ἐωθεν ἔρχονται καὶ ἐσπέρας ἀπέρχονται.—Αἱ κόραι ἅμα τῇ ἡμέρᾳ ἀπέρχονται.—Ὁ ἀδελφός μου εἰσέρχεται εἰς ταύτην τὴν καλὴν οἰκίαν.—Σὺν τίνι εἰσέρχεται ;—Σὺν τῇ ἐμῇ ἀδελφῇ καὶ πολλαῖς ἄλλαις κόραις.—Τίς ἀναβαίνει ἐπὶ τοῦτον τὸν ἵππον ;—Ὁ νεανίας ἐπ' αὐτὸν ἀναβαίνει.—Οἱ νεανῖαι σὺν τοῖς ἵπποις ἐπὶ τοὺς λόφους ἀναβαίνουν.—Πῶς

ἐπιστολὰς γράφουσιν;—Ἐνίοτε καλῶς γράφουσιν.
 —Δικαίως λέγεις.—Ὁ ἱατρὸς ταῦτα οὐ δικαίως
 λέγει.—Τὰ ἐμὰ κακῶς ἔχει.—Τὰ ἐμὰ οὐχ οὕτω
 κακῶς ἔχει ὡς τὰ τοῦ ἀγγέλου.—Ταῦτα εὖ ἔχει.

II. *Render into Greek.*

Whom do you send away?—I send away my son.—
 The teacher sends away his scholar.—Not his own
 scholar but mine.—We send this horse out of the pas-
 ture.—My father and mother enter into the village.—
 Both I and you mount the horse.—Who else mounts the
 horse?—Nobody else.—Nobody except the young man.
 —The young men depart before evening.—The horses
 come together into the plain at dawn.—Early in the
 morning.—A long day.—A beautiful evening.—How are
 these things?—They are well (εὖ ἔχει).—The maiden
 writes beautifully.—The bad (man) speaks badly.—The
 good (man) speaks well.—The just (man) always speaks
 justly.

THIRTY-EIGHTH LESSON.

140. *Greek Verbs.*

Greek Verbs have three *Voices*, Active, Passive, and
 Middle; six *Modes*, Indicative, Subjunctive, Optative,
 Imperative, Infinitive, and Participle; six *Tenses*, Pres-

ent and Imperfect, Perfect and Pluperfect, Future and Aorist; three *Numbers*, Singular, Dual, and Plural; and three *Persons*, First, Second, and Third.

REM.—A few verbs have in the Passive a seventh tense, viz. a Perfect Future.

141. *The Imperf. Ind. Act.*

Ends in *ον* with the augment (*ε*) prefixed.

γράφω, *I write, am writing.*

ἔγραψον, *I was writing, used to write.*

SING.

1. ἔγραψον, *I was writing, used to write.*
2. ἔγραφες, *you were writing, used to write.*
3. ἔγραφε(ν), *he, she was writing, &c.*

DUAL

2. ἐγράφετον, *you two were writing.*
3. ἐγραφέτην, *they two were writing.*

PLUR.

1. ἐγράφομεν, *we were writing.*
2. ἐγράφετε, *you were writing.*
3. ἔγραφον, *they were writing.*

So from any Act. Pres. in *ω*, commencing with a *Consonant*, form the Imperf. in *ε—ον*; as,

βλάπτω	ἔβλαπτον,	<i>I was hurting, used to hurt.</i>
τρέχω	ἔτρεχον,	<i>I was running, used to run.</i>
βαδίζω	ἔβαδίζον,	} <i>was walking, going, &c.</i>
βαίνω	ἔβαινον,	

πίπτω	ἐπιπτον,	was falling, &c.
πέμπω	ἐπεμπον,	was sending.
παίζω	ἐπαιζον,	was playing.
διώκω	ἐδίωκον,	was pursuing.
φεύγω	ἔφευγον,	was fleeing.
ρίπτω	ῥέριπτον,	was throwing.

REM.—Observe *initial* ρ, after the augment, is doubled, and when doubled, the first ρ has the smooth breathing, the second the rough.

ὄτε, (ὄτ', ὅθ') *when* (Relative).
 ἄρτι, ἀρτίως, *just now*.

πότε ἔλεγες;
 ἀρτίως ἔλεγον,
 ἔλεγον ὅτε ὑμεῖς ἐγράφετε,

χθὲς ἐβάδιζον ἐν τοῖς ἀγροῖς.

ἐπαίζομεν ἑσπέρας,
 ἐτρέχομεν τὴν ἡμέραν,

when were you speaking?
 I was speaking just now.
 I was speaking when you
 were writing.
 I was walking yesterday in the
 fields.
 we were playing at evening.
 we were running during the
 day.

142. The Augment.

1. *Syllabic Augment*.—This is a prefixed unchanging to *all past* tenses of verbs beginning with a consonant. It is so called because it adds a *syllable*.

2. *Temporal Augment*.—When the verb begins with a *vowel*, the ϵ unites with this initial vowel, and if short, lengthens it, so that

α and ϵ , become η .

ι “ υ “ $\bar{\iota}$ and $\bar{\upsilon}$.

o “ ω .

$\alpha\iota$ “ $o\iota$ “ η “ φ , i. e. lengthening the α and o , and writing under, or *subscribing* the ι (called *subscript*).

$\acute{\alpha}\kappa o\upsilon\omega$, Imperf. $\eta\kappa o\nu o\nu$, *I was hearing, used to hear.*

$\epsilon\sigma\theta\acute{\iota}\omega$, “ $\eta\sigma\theta i o\nu$, *was eating.*

In a few verbs ϵ becomes $\epsilon\iota$, as $\epsilon\acute{\chi}\omega$, $\epsilon\lambda\chi o\nu$.

But long vowels (except $\bar{\alpha}$) and frequently diphthongs remain unchanged; as

$\eta\kappa\omega$ Imperf. $\eta\kappa o\nu$, *had come, came.*

$\epsilon\upsilon\rho\acute{\iota}\sigma\kappa\omega$, “ $\epsilon\upsilon\rho i s\kappa o\nu$, *was finding.*

☞ This lengthening of the vowel increases the *time* or quantity; hence it is called the *Temporal Augment*.

Accent.—Observe, the Accent is thrown as far back as possible; as $\acute{\epsilon}\pi\tau\acute{o}\nu$, $\acute{\epsilon}\gamma\rho\acute{\alpha}\phi\acute{o}\nu$, $\acute{\epsilon}\gamma\rho\acute{\alpha}\phi\epsilon\tau\epsilon$.

143. EXERCISES.

I. *Render into English.*

“*Ἐγραφον*.—*Πότε ἔγραφες*;—”*Ἀρτι ἔγραφον*.
—“*Ἐγραφον ὅτε οἱ νεανίαι ἔπαιζον*.—*Τί ἔγραφες*;
—“*Ἐπιστολὴν ἔγραφον*.—*Πόσον χρόνον ἔγραφεν ὁ ἱατρός*;—*Τοσοῦτον χρόνον ὅσον ἡμεῖς ἐν τοῖς*

ἀγροῖς ἐβαίνομεν.—Πόσον χρόνον ἐκεῖ ἐβαίνατε;
 —Οὐ τοσοῦτον ὅσον ὑμεῖς τοὺς λαγῶς ἐδιώκετε.—
 Ὅτε ἡμεῖς ἐν τοῖς κήποις ἤμεν, τότε ὁ πατήρ τὸν
 υἱὸν πρὸς τὴν κώμην ἐπεμπεν.—Ἡ σφαῖρα ἐπιπτεν
 ἐπὶ τὴν γῆν.—Ἡμεῖς πάλαι ταῦτα καὶ πολλὰ τοιαῦ-
 τα ἐλέγομεν.—Ἀμα τῇ ἡμέρᾳ ἔφευγον οἱ κλέπται.
 —Πότερον ἔφευγεν ἢ ἐδίωκεν ὁ ἐργάτης;—Οὔτε
 ἔφευγεν, οὔτε ἐδίωκεν, ἀλλ' ἐνταῦθα ἔμεινεν.—Τί
 ἀκούεις;—Οὐδὲν νῦν ἀκούω.—Χθὲς ἢ πρῶην
 τὴν βροντὴν ἤκουον.—Ἡμεῖς πάλαι ταύτας τὰς
 φωνὰς ἤκούομεν.—Οἱ ἀγαθοὶ πάλαι τὴν τοῦ
 θεοῦ φωνὴν ἤκουον.—Ὁ θεὸς πάλαι πρὸς τοὺς
 ἀγαθοὺς ἔλεγεν.—Τίς ταύτην τὴν φωνὴν ἀκούει;
 —Ἡμεῖς αὐτὴν ἀκούομεν.—Πάλαι οἱ κῆποι οὗτοι
 πολλὰ ῥόδα καὶ ἰᾶ εἶχον.

II. *Render into Greek.*

I was running.—Who else was running?—Nobody
 was running except me and the messenger.—I and
 the stranger were running.—You and the young man
 were pursuing the thief.—The thief was fleeing from the
 village, when these men (οὗτοι) were walking near the
 river.—The thief was fleeing when we were pursuing.—
 The teacher was speaking when the scholar was writing.
 —To whom was your mother writing these long letters?
 —To my good sister.—How many sisters have you?—
 I have not so many sisters as brothers.—I have not many
 sisters, I have only a few.—Formerly this (man) had

many sisters.—Formerly these apple-trees had many apples.—At that time (τότε) we used to hear the wise teacher.—These trees have not so many apples now as formerly.—This teacher formerly had not (οὐ πάλαι εἶχε) so many scholars as now.—Where was the girl finding roses?—Among the thorns of the garden.—Not among the thorns of the *garden*, but among those of the pasture.—In this same large garden.

THIRTY-NINTH LESSON.

144. (ὁρᾶω), contr. ὁρῶ, *I see.*

Imperf. ἰώρᾳον, “ ἰώρων, *I was seeing, used to see.*

Note. ἰώρων irreg. for ὥρων.

ἰώρων ταῦτα,
ἑμαντὸν ἰώρων,

| I was seeing these things.
| I was seeing myself.

145. When the verb is compounded with a Preposition the augment usually comes between them, and the last vowel of the Preposition (if it end with a vowel) is elided, exc. περί; thus,

ἀναβαίνω, Imperf. ἀν-ε-βαίνον, *was ascending, used to ascend*

ἀπορρίπτω, “ ἀπ-ε-ρρίπτον, *was casting away.*

ἀποφεύγω, “ ἀπ-ε-φεύγον, *was fleeing away, escaping.*

ἐκρίπτω, “ ἐξ-ε-κρίπτον, *I was throwing out, or forth.*

On that day,
On the same evening.
During those times,
During that same morning.

ἐκεῖνη τῇ ἡμέρᾳ.
τῇ αὐτῇ ἑσπέρᾳ.
τοὺς χρόνους ἐκείνους.
ἐκεῖνην τὴν αὐτὴν ἑω.

συλλέγω (σύν, λέγω) *I lay together, I collect.*

Imperf. συν-ἔλεγον, *was collecting, used to collect.*

βίβλους ἔτι συλλέγω,
ταῦτα οὐκέτι συλλέγω,
οὐκέτι,

I am still collecting books.
these things I no longer collect.
no longer.

Note.—λέγω means originally not *speak*, but *lay*;
hence συλλέγω, *lay together, collect.*

Note also συλ-λέγω for συν-λέγω, for euphony.

ἡ σοφία, αἶς, *wisdom.*

ἡ ἀρετή, ἤς, (manly excellence) *virtue.*

θαυμάζω, εἰς, *I wonder at, admire.*

θαυμάζω σε,
θαυμάζω τὴν ἀρετὴν σου,

I wonder at you, I admire you.
I admire your virtue.

146. Generally the Predicate omits the Art.

ἡ ἀρετὴ σοφία ἐστίν,
ἡ σοφία ἀρετὴ ἐστίν,
ὁ νεανίας κλέπτης ἐστίν,
ὁ κλέπτης ἐστὶ νεανίας,
οὗτος ἐργάτης ἐστίν,
οὗτός ἐστιν ὁ ἐργάτης,

virtue is wisdom.
wisdom is virtue.
the young man is a thief.
the thief is a young man.
this person is a laborer.
this man is the laborer, i. e. the
laborer is this man.

147. EXERCISES.

Render into English.

Ποῦ ἦν ἐχθρὸς ὁ τεχνίτης ;—Ἡ ἐβάδιζεν ἐν τῷ πεδίῳ, ἣ ἀνέβαινεν ἐπὶ τὸν λόφον.—Τίνα ὁδὸν ἐβάδιζεν ὁ ἄγγελος ;—Τὴν εἰς τὴν κώμην ἐβάδιζεν.—Ἡμεῖς ἐκείνην τὴν ἡμέραν ἐπιστολὰς ἐγράφομεν.—Ὁ παῖς τὰς σφαίρας ἀπέρριπτεν.—Ἡ κόρη συνέλεγεν εἰς τὸ κανοῦν ῥόδα καὶ ἰᾶ.—Ἐγὼ ἐώρων ταῦτα τὰ καλὰ ῥόδα.—Ἐκείνη τῇ αὐτῇ ἡμέρᾳ ἡμεῖς ἐν τῇ οἰκίᾳ σὺν ὑμῖν ἐμένομεν.—Ὁ νεανίας τὴν βακτηρίαν ἀπέρριπτεν.—Ὁ ἔμπορος οὐ νῦν τοσοῦτον οἶνον πίνει ὅσον πάλαι ἔπινεν.—Ὁ διδάσκαλος βίβλους συλλέγει.—Οὐκέτι τοσαύτας βίβλους συλλέγει ὅσας πάλαι συνέλεγεν.—Ἡ ἀρετὴ σοφία ἐστίν.—Ἡ σοφία τοῦ διδασκάλου μεγάλη ἐστίν.—Πάλαι ἦσαν ἡμῖν πολλοὶ καὶ σοφοὶ διδάσκαλοι.—Θαυμάζω τὴν ἀρετὴν τοῦ νεανίου.—Τίς οὐ θαυμάζει τὴν τοῦ διδασκάλου σοφίαν ;—Ὁ θεὸς σοφός ἐστιν.—Ὁ θεὸς μόνος σοφός ἐστι καὶ μέγας.—Οὗτός ἐστιν υἱός μου.—Οὗτος ὁ ἐμὸς υἱὸς παῖς ἐστιν.

II. *Render into Greek.*

I throw away my ball.—The boy was throwing away his ball.—He was not throwing away his own ball, but mine.—We had not mine, but the merchant's.

—What was the young man saying?—He was saying nothing except this.—What were the young men pursuing?—Either a peacock or a squirrel.—The squirrel was fleeing (from) the young man.—What young man was he fleeing?—This same young man.—We were then sending these letters to the good stranger.—We do not now send so many letters as we formerly used to send.—What were you admiring?—I was admiring both the wisdom and the virtue of the teacher.—Who were playing among (in) the roses?—The maiden was either playing there, or at the spring.—The horse was running into the large pasture.—The stranger had much gold.—The horses were fleeing away (escaping).—I see myself.—I see my own hat, not yours.

FORTIETH LESSON.

148. *The Third Declension.*

Nouns of this Decl. are very numerous, and of all genders. The Gen. regularly ends in *ος*, but a few classes of nouns have the Attic ending *ως*.

Note.—Observe that any substantive.

with the Gen. $\left\{ \begin{array}{ll} \text{in } \alpha\varsigma \text{ or } \eta\varsigma & \text{is of the 1 Decl.} \\ \text{in } \omicron\nu, & \text{is of the 1 or 2 Decl.} \\ \text{in } \omicron\varsigma \text{ (or } \omega\varsigma) & \text{is of the 3 Decl.} \end{array} \right.$

ὁ μῆν, *the month.*

SING.	DUAL	PLUR.
N. μῆν G. μηνός D. μηνί A. μηνᾶ V. μήν	N. A. V. μῆνε G. D. μηνοῖν	N. μῆνες G. μηνῶν D. μηνσί(ν) (for μηνσίον) A. μηνᾶς V. μῆνες

Quantity.—The terminations Dat. Sing. and Plur. ι, Acc. Sing. α, Acc. Plur. ας, are *short*; ας in 1 Decl. is every where *long*, as νεανιᾶς, χώρῳς.

Accent.—The accent generally stands throughout, as far as the general rules of accentuation allow, on the same syllable as in the Nom. But most nouns of *one* syllable in Decl. 3, have in the Gen. and Dat. of all numbers the accent on the final syllable, and *ων* and *οιν* are circumflexed: see in μῆν.

REM.—ν before σ is generally dropt, as in μην-σι, μησι.

Decline like μῆν,

ὁ σφῆν, σφηνός, *the wedge.*

ὁ Ἕλλην, ἥνος, *the Greek.*

οἱ Ἕλληνες (Plur.) *the Greeks.*

149. τίς; *who?* τί; *what?*

SING.	DUAL	PLUR.
N. τίς; Neut. τί; G. τίνος; D. τίνι; A. τίνᾶ;	N. A. τίνε; G. D. τίνοιν;	N. τίνες; τίνα; G. τίνων; D. τίσι(ν); A. τίνᾶς; τίνᾶ;

So also *τις*, *some one*, *any one*, with a change of Accent.

SING.	DUAL	PLUR.
N. <i>τις</i> ; Neut. <i>τι</i>	N. A. <i>τινέ</i> G. D. <i>τινοῖν</i>	N. <i>τινές</i> , <i>τινά</i>
G. <i>τινός</i>		G. <i>τινῶν</i>
D. <i>τινί</i>		D. <i>τισίν(ν)</i>
A. <i>τινά</i> , <i>τι</i>		A. <i>τινάς</i> <i>τινά</i>

τις; *who*? always retains its accent unchanged.
τις *some one*, &c. is enclitic.

τις ἄνθρωπος;
ἄνθρωπός τις,
τίνος ἀκούεις;
ἀκούω τινός,
ἀκούομεν τι,

what man?
a certain man.
whom do you hear?
I hear some one.
we hear some thing.

150. The way in which Enclitics lose their Accent.

1 after Oxytones,	<i>στιά τις</i> <i>στιά μου</i> <i>στιάι τινες</i>	for <i>στιά τις</i> " <i>στιά μου.</i> " <i>στιάι τινές.</i>
2. after Perispomena,	<i>στιάων τε</i> <i>στιάων τινῶν</i> <i>στιάων μου</i>	" <i>στιάων τε.</i> " <i>στιάων τινῶν.</i> " <i>στιάων μου.</i>
3 after Paroxytones,	<i>οἰκία τις</i> <i>οἰκία μου</i> <i>οἰκίαί τινές</i>	" <i>οἰκία τις.</i> " <i>οἰκία μου.</i> " <i>οἰκίαί τινές.</i>
4. after Properispomena,	<i>σφαῖρά τις</i> <i>σφαῖρά μου</i> <i>σφαῖραί τινες</i>	" <i>σφαῖρα τις.</i> " <i>σφαῖρα μου.</i> " <i>σφαῖραι τινές.</i>

5. after *Proparoxytones*, ἄνθρωπός τις for ἄνθρωπος τις.
 ἄνθρωπός μου " ἄνθρωπος μου.
 ἄνθρωποί τινες " ἄνθρωποι τινές.

✎ Observe that after *Paroxytones*, *dissyllabic* enclitics retain their accent, as οἰκίαι τινές.

REM.—If several enclitics succeed each other, they throw their accents back on each other; as, οἰκία τίς τίς ἐστίν. Here *τις* has the accent of *τις*, and *τις* that of *ἐστίν*.

	παίω,	{	<i>I strike.</i>
	τύπτω,		
Imperf.	ἔπαιον,	{	<i>I was striking.</i>
	ἔτυπτον,		

τίνι παίεις;	with what do you strike?
σφύρα παίω,	I strike with a hammer.
τύπτω τῇ χειρὶ,	I strike with my hand.
τῇ γλώσσῃ λέγεις,	you speak with your tongue.

151. *Rule*.—The *instrument*, or that *with which* a thing is done, is put in the *Dat*.

Note.—Distinguish carefully between *with* denoting the *instrument*, and *with* denoting *accompaniment* (σύν); as,

σὺν τίνι ἔρχεται;	with (along with) whom does he come?
ἔρχεται σὺν τῷ φίλῳ,	he comes with his friend.
τίνι ἐσθίει;	with what does he eat?
οὐ τῇ γλώσσῃ ἐσθίει,	he does not eat with his tongue.

σχίζω, *I am splitting, I split.*
 ἔσχίζον, *was splitting, &c.*
 τὸ ξύλον, οὐ, *the stick of wood.*
 ξύλα, *sticks of wood, wood.*

ἔσχιζέ τις ξύλα,	somebody was splitting wood.
τις τούτων ἔσχιζεν;	
	who of these was splitting?

152. EXERCISES.

I. *Render into English.*

Ὁ μὴν.—Ὁ μὴν οὗτος.—Οὗτος ὁ αὐτὸς μὴν.
 —Πολλοὶ μῆνες.—Οὐ τοσοῦτοι μῆνες ὅσαι ἡμέ-
 ραι.—Οὗτος ὁ μὴν οὐχ οὕτω μακρὸς ἐστὶν ὥς
 ἐκεῖνος.—Τίς ξύλα σχίζει;—Ὁ ἐργάτης ξύλα
 σχίζει.—Τίνι σχίζουσι ξύλα οἱ ἐργάται;—Τούτω
 τῷ μεγάλῳ σφηνί.—Χθὲς ἔωθεν οἱ ἐργάται ξύλα
 ἔσχίζον.—Ὅτε ὁ παῖς τὴν σφαῖραν ἔτυπτεν, ἡμεῖς
 τὰ ξύλα τοῖς σφηνσὶν ἐσχίζομεν.—Σφὴν τις.—Τίς
 σφὴν;—Τίσι σφηνσὶν ἀρτίως ξύλα ἐσχίζετε;—
 Τούτοις αὐτοῖς τοῖς σφηνσὶν.—Τίνι παῖε τὸν νεα-
 νίαν ὁ ἄνθρωπος;—Ἡ τῇ χειρὶ αὐτὸν παῖε, ἢ τῇ
 μικρᾷ βακτηρίᾳ.—Τίνες ἦσαν οἱ Ἕλληνες;—Οἱ
 Ἕλληνες καλοὶ καὶ σοφοὶ ἄνθρωποι ἦσαν.—Οἱ
 Ἕλληνες οὐχ οὕτω σοφοὶ ἦσαν, ὥς οἱ νῦν ἄνθρω-
 ποι.—Πολλοὶ τῶν Ἑλλήνων σοφοὶ ἦσαν.—Τινὲς
 (some) τῶν Ἑλλήνων σοφοὶ τε καὶ ἀγαθοὶ ἦσαν.

II. *Render into Greek.*

A stick of wood.—This wood.—Who was splitting this wood?—Somebody was splitting this wood either yesterday or the day before.—This (man) splits wood with a wedge.—Not with a silver, nor a golden wedge.—This wedge is not silver.—This month.—On that month.—During those same months we were writing.—Was your father writing during that month, or the other? During the other.—During how many months do you stay?—We do not stay so many months as days.—The Greeks were wise.—The Greeks used to write many books.—This rich merchant, when he was rich, had many books.—He had not so many books then as he has now (*ὅσας νῦν ἔχει*).—A certain Greek was wise.—Certain Greeks were both good and wise.—God was always propitious to the good.—The just are always happy.

FORTY-FIRST LESSON.

153. ὁ ποιμήν, *the shepherd.*

stem, ποιμεν.

SING.	DUAL.	PLUR.
N. ποιμήν	N. A. V. ποιμένα G. D. ποιμένοι	N. ποιμένες
G. ποιμένος		G. ποιμένων
D. ποιμένι		D. ποιμέσι(ν) (for ποιμενσι)
A. ποιμένᾱ		A. ποιμένᾱς
V. ποιμήν		V. ποιμένες

REM.—The Nom. of the 3 Decl. is often a strengthened or otherwise modified form of the *stem*, or root, to which the several endings are attached. The stem can generally be found by throwing off *ος* from the Gen. as, *μῆν-ος*, *stem*, *μῆν*, *ποιμῆν-ος*, *stem*, *ποιμῆν*.

☞ Observe *Oxytoned* subst. in *ήν ἑνος* · *ήρ, ἑρος* · *ών, ὄνος* · retain the long vowel in the Voc.

154. Fut. Ind. of Verbs.

This ends in *σω* generally added to the *stem* or root of the verb, as *γράφ-ω*, Fut. *γράψω* (from *γράφ-σω*) *I shall write*. *τύπτω*, *stem τυπ-* Fut. *τύψω* from *τύπ-σω*. *σχίζω*, *stem σχιδ-* Fut. *σχίσω* from *σχιδ-σω*, &c. (See *Introd.* § 1. 5).

Observe *πσ, βσ, φσ, = ψ*, as, *πέμπω, πέμπ-σω = πέμψω*.
κσ, γσ, χσ, = ξ, *λέγω λέγ-σω = λείξω*.
 in *τσ, δσ, θσ*, the lingual is dropt; *σχίζω, σχιδσω, σχίσω*.

Thus,	γράφω,	Fut.	γράψω,	<i>I shall write.</i>
	βλάπτω,	"	βλάψω,	<i>shall harm, hurt.</i>
	ἔρχω,	"	ἔξω,	<i>shall come.</i>
	λέγω,	"	λέξω,	<i>shall say, speak.</i>
	πέμπω	"	πέμψω,	<i>shall send.</i>
	σχίζω,	"	σχίσω,	<i>shall split, cleave.</i>
	θαυμάζω,	"	θαυμάσω,	<i>shall admire.</i>
	ἔχω,	"	ἔξω,	<i>shall have.</i>
	τύπτω,	"	τύψω,	} <i>shall strike.</i>
	παίω,	"	παίσω and παιήσω,	
	ρίπτω,	"	ρίψω,	<i>shall throw, cast.</i>
	εὐρίσκω,	"	εὐρήσω (from εὐρέω)	<i>shall find.</i>

The Fut. in ω is inflected like the Pres. thus :

Sing.	γράφω,	εις, ει.
Dual		ετον, ετον.
Plur.	ομεν, ετε, ονσι(ν).	

	σήμερον,	} to-day.
Att.	τήμερον,	
	αύριον,	to-morrow.

αύριον ἔωθεν,	to-morrow morning.
αύριον πρῶ, πρωῒ	early to-morrow morning.
αύριον ἑσπέρας,	to-morrow at evening.

πότε ἔξει ὁ ἄγγελος ;

when will the messenger
come ?

αύριον ἔξει,
οὐ γράψουσιν ;
πέμψω τὸν υἱόν,

he will come to-morrow.
will they not write ?
I shall send my son.

155. *διά, through.* A Preposition.
διά τοῦ, τόν, (Governs Gen. and Acc.)
διά τοῦ, through the, by means of the.
διά τόν, on account of the.

διά ποταμοῦ τρέχω,
πέμπω διὰ τοῦ ἀγγέλου,

I run through a river.
I send through, by means of
the messenger.

διὰ τί,

on account of what ? for what
reason ?

δι' ἐμέ,

on account of me, on my ac-
count.

διὰ ταῦτα,

on account of these things, for
this reason.

διὰ πολλά,

on account of many things, for
many reasons.

ἀπὸ τοῦ, ἐκ τοῦ,
 ἀντὶ τοῦ, πρὸ τοῦ,
 ἐν τῷ, σὺν τῷ,
 ἐπὶ τοῦ, ἐπὶ τῷ,
 ἐπὶ τόν, εἰς τόν,
 περὶ τοῦ, πρὸς τόν,
 ἀνὰ τόν,
 διὰ τοῦ, διὰ τόν,

from the, out from the.
 instead of the, before the.
 in the, with the.
 on the, at or by the.
 on to the, into the.
 concerning the, to the.
 over, throughout the.
 through the, on account of the.

Render,

πέμπω σε ἢ ἀπὸ τῆς νομῆς, ἢ ἐκ τοῦ ἀγροῦ.
 ἔξω βακτηρίαν ἀντὶ σφηνός.
 ὁ ἄγγελος ἔρχεται πρὸ τοῦ χρόνου.
 ἡ κόρη κάθεται σὺν τῷ ἀδελφῷ ἐν τῇ στοᾷ.
 οἱ νεανῖαι παίζουν ἐπὶ τῶν πετρῶν, ἀλλ' οὐκ ἐπὶ τῇ
 θύρᾳ.
 Οἱ ξένοι οὔτε εἰς τὴν οἰκίαν ἤξουσιν, οὔτε ἐπὶ τὸν λόφον.
 ὁ πατὴρ γράφει πρὸς τὸν ποιμένα περὶ τοῦ υἱοῦ.
 ἀνὰ τὸ πεδῖον ἔτρεχον οἱ ἵπποι.
 διὰ ταῦτα πέμπω πρὸς σὲ διὰ τοῦ ἀγγέλου.
 Οἱ ἵπποι διὰ τοῦ πεδίου τρέχουσιν.

156. EXERCISES.

I. Render into English.

Ποῦ κάθεται ὁ ποιμήν;—Οἱ ποιμένες οὗτοι
 ἐπὶ τοῦ λόφου κάθονται.—Πότε δεῦρο ἤξουσιν;
 —Σήμερον ἤξουσιν, ἢ αὔριον.—Πέμπω ἐπιστο-
 λήν.—Διὰ τί ταύτην τὴν ἐπιστολὴν πέμπεις;
 Πέμπω αὐτὴν διὰ πολλά.—Διὰ τίνος αὐτὴν πέμ-
 πεις;—Πέμπω αὐτὴν διὰ τοῦ μόνου υἱοῦ.—Πό-
 σα ξύλα σχίσει ὁ ἐργάτης;—Τοσαῦτα σχίσει ὅσα

ἔξει.—Πότερον ξύλα χθὲς ἔσχιζον οἱ τεχνῖται, ἢ οὐ ;—Οὐ χθὲς ἔσχιζον ξύλα, ἀλλ' αὔριον σχίσουσιν.—Πόσας ἐπιστολάς γράψει αὔριον ὁ πατήρ σου ;—Οὐ γράψει ὅσας τήμερον γράφει.—Τίνι ταῦτα λέξεις ;—Ταῦτα τῷ ποιμένι τούτῳ λέξω.—Οὗτοι οἱ λόγοι (words) τὰς ψυχὰς ἡμῶν βλάψουσιν.—Οἱ ἄδικοι ἀεὶ ἀλλήλους βλάψουσιν.—Οἱ δίκαιοι οὔτε ἑαυτοὺς οὔτε ἄλλους βλάψουσιν.—Οὗτος ὁ κακὸς τὸν νεανίαν βακτηρίᾳ παΐσει.—Οἱ ἵπποι ἢ πρὸ τῶν πυλῶν κεῖνται, ἢ διὰ τοῦ πεδίου πρὸς τὸν λόφον τρέχουσιν.

II. *Render into Greek.*

The shepherd.—This shepherd.—This good shepherd.—These same shepherds.—We speak concerning these shepherds.—I see the shepherd in the pasture.—The shepherd remains many months in the field.—When will the shepherds come?—To-morrow.—Through whom will they send?—Through the good stranger.—The father will send to the physician through his (the) son.—Not through his own son, but through mine.—Not through the merchant's son, but the teacher's.—What will the messenger say?—He will say nothing good.—He will not say so many things as (τοσαῦτα ὅσα) he was saying yesterday.—What shall you find?—I shall find my cloak?—I shall find my cloak either before the door, or on the table, or in the golden chest.—The merchant does not drink as much wine as he formerly (πάλαι) used to drink.—The man has not as much gold as he had.

FORTY-SECOND LESSON.

157. ὁ ῥήτωρ (from obs. ῥέω *speak*), the *speaker*,
orator.

stem, ῥήτορ.

SING.	DUAL.	PLUR.
N. ῥήτωρ	N. A. V. ῥήτορες G. D. ῥητόροι	N. ῥήτορες
G. ῥήτορος		G. ῥητόρων
D. ῥήτορι		D. ῥήτορσι(ν)
A. ῥήτορᾱ		A. ῥήτορᾱς
V. ῥήτορ		V. ῥήτορες

μένω, *I remain, stay.*

Fut. Ind. μενῶ shall remain (contr. from μενέω). Thus inflected;

Sing.	μενῶ	μενεῖς	μενεῖ.
Dual		μενεῖτον	μενεῖτον.
Plur.	μενοῦμεν	μενεῖτε	μενοῦσι(ν).

REM.—So most *Liquid* verbs (i. e. verbs whose stem ends in λ, μ, ν, or ρ) have the Fut. not in σω but in ῶ.

αὐτοῦ μενοῦμεν,
μενεῖτε πολλὰς ἡμέρας,

| we shall remain here.
| you will stay many days.

158. Many verbs have the *Middle* form of the Fut. instead of the Active; as,

Irreg.	βαίνω,	go,	Fut.	βήσομαι,	<i>I shall go, walk.</i>
	ἀκούω,	hear,	"	ἀκούσομαι,	<i>shall hear.</i>
	φεύγω,	flee,	"	φεύξομαι,	<i>shall flee, shun.</i>
	διώκω,	pursue,	"	διώξω and διώξομαι,	<i>shall pursue.</i>
	παίζω,	play,	"	παίξομαι,	<i>shall play, sport.</i>
Irreg.	ὁράω	see,	"	ὄψομαι,	<i>shall see.</i>
"	πίνω,	drink,	"	πίομαι,	<i>shall drink.</i>
"	λαμβάνω,	take,	"	λήψομαι,	<i>shall take, catch.</i>
"	ἔρχομαι,	come,	"	ἔλεύσομαι (Poet.)	<i>shall come.</i>

All these Futures are inflected like ἔρχομαι.

Sing.	ἀκούσομαι,	ἀκούση,	ἀκούσεται.
Dual	ἀκουσόμεθον,	ἀκούσεσθον,	ἀκούσεσθον.
Plur.	ἀκουσόμεθα	ἀκούσεσθε,	ἀκούσονται.

ἀναβησόμεθα ἐπὶ τὸν λόφον,
ἀναβήσεται ἐπὶ τὸν ἵππον,
ὁ κακὸς οὐ φεύξεται ἑαυτόν,

οὐκ ἐμὲ λήψη,
οὐκέτι οἶνον πίομαι,

we will ascend the hill.
he will mount his horse.
the bad man will not flee him-
self.
you will not catch me.
I shall no longer drink wine.

δραμοῦμαι, *I shall run*, irreg. from τρέχω.
πεσοῦμαι, *I shall fall*, " " πίπτω.

Thus inflected,

Sing.	δραμ-οῦμαι	ῆ or εἰ	εῖται.
Dual	οὔμεθον	εἷσθον	εἷσθον.
Plur.	οὔμεθα	εἷσθε	οὔνται.

τὰ μῆλα πεσεῖται,
δραμεῖσθε δια τοῦ ποταμοῦ,

the apples will fall.
you will run through the river.

159. οὐ, *not*, an *absolute* negative.
μή, *not*, a *conditional* negative.

Questions.—1. In questions expecting an *affirmative* answer, οὐ is used; as, οὐκ ἔρχεται; *does he not come?*
2. In questions implying *doubt* and *apprehension*, and indicating that a *negative* answer is expected, μή is used; as, μὴ πεσῇται; *he will not fall, will he? he will not fall?*

Note.—This latter is often expressed in English by giving an interrogative *tone* to a negative expression; as, “he is not come?” Otherwise, as above, “he has not come, has he?”

Examples.

πίπτει ἡ σφαῖρα;	does the ball fall?
οὐ πίπτει ἡ σφαῖρα;	does not the ball fall?
μὴ πίπτει ἡ σφαῖρα;	the ball does not fall, does it?
πότερα πίπτει ἡ σφαῖρα, ἢ οὐ;	does the ball fall, or not?

160. EXERCISES.

I. Render into English.

Φεύγουσιν οἱ κλέπται;—Οὐ φεύξονται οἱ κλέπται;—Μὴ ἀποφεύξονται (escape) οἱ κλέπται οὗτοι;—Πότερον ἀποφεύξονται οἱ κλέπται, ἢ οὐ;—Οὐδεὶς τούτων τῶν κακῶν ἀποφεύξεται.—Ταῦτα λέγεις;—Οὐ ταῦτα λέγει ὁ ῥήτωρ;—Μὴ ταῦτα λέξουσιν οἱ ῥήτορες;—Οὐ μόνον ταῦτα, ἀλλὰ πολλὰ τοιαῦτα λέξουσιν.—Πόσον χρόνον λέξου-

σιν οἱ ῥήτορες οὗτοι ;—Τοσαύτας λέξουσιν ἡμέρας
 ὅσας ἡμεῖς ἀκουσόμεθα.—Τίς τοῦ ῥήτορος ἀκού-
 σεται ;—Οὗτος ὁ σοφὸς ῥήτωρ καλῶς λέγει.—
 Ταῦτα εὖ ἔχει.—Ὅτε λέξουσιν οἱ ῥήτορες, τότε
 ἡμεῖς ἀκουσόμεθα.—Πόσους σκιούρους λήψεται ὁ
 νεανίας ;—Λήψεται ὅσους διώζεται.—Ὁ κλέπτης
 φεύγεται, καὶ ἡμεῖς διώζομέν τε καὶ ληψόμεθα.
 —Οὐ δραμοῦνται οἱ ἵπποι διὰ τοῦ ποταμοῦ ;—
 Πότερα πεσεῖται ἡ μικρὰ παῖς εἰς τὸν ῥοῦν, ἢ οὐ ;
 —Μὴ τύψει τὴν κόρην τῇ βακτηρίᾳ ὁ κακός ;—
 Πότερον τὴν βροντὴν ἀκούσεσθε, ἢ οὐ ;—Ἡμεῖς
 τὴν βροντὴν ἀκουσόμεθα, ὅτε ὑμεῖς τὴν ἀστρα-
 πὴν ὄψεσθε.—Οἱ ἄδικοι ἀεὶ ἄθλιοι εἰσιν.—Μὴ
 εὐνους ἐστὶν ὁ θεὸς τοῖς κακοῖς ;—Οὐ τοῖς κακοῖς
 εὐνους ἐστὶν, ἀλλὰ τοῖς ἀγαθοῖς.

II. *Render into Greek.*

I shall flee.—This thief will escape.—Will the
 thieves escape ?—They will not escape, will they ?—On
 what account (διὰ τί) shall you say these things ?—On
 account of many things.—Whom will these unjust (men)
 pursue ?—They will pursue the good stranger.—When
 the stranger shall come (ἔξει) they will pursue him.—
 This boy will play.—When will he play ?—The young
 men will play by the fountain.—The girl will not fall
 into the fountain, will she ?—Will the horses fall into
 the river, or not ?—When shall we see the experienced
 physician ?—To-morrow.—By whom shall I send to

him?—By this orator.—What will these orators say?—They will say nothing bad, but many good things (πολλὰ ἀγαθὰ).—There is something in the chest.—What lies on the table?—The cat lies on the table, or before the chest.—Has not the girl apples in her basket?—The boy has not a thorn in his tongue, has he?

FORTY-THIRD LESSON.

161. εἰμί, *am*, Fut. ἔσομαι, *I shall be*.

Sing.	ἔσομαι	ἔσῃ	ἔσται (for ἔσεται).
Dual	ἔσόμεθον	ἔσεσθον	ἔσεσθον.
Plur.	ἔσόμεθα	ἔσεσθε	ἔσονται.

ποῦ ἔσῃ;
 αὐτοῦ ἔσομαι,
 ἔσεσθε ἐν τῷ κήπῳ;
 ἔσόμεθα ἐκεῖ,

where shall you be?
 I shall be here.
 shall you (ye) be in the garden?
 we shall be there.

162. εἶμι, *I shall go (shall come)*.

Ind. Pres. with Fut. signification.

Sing.	εἶμι	εἶ	εἶσι(ν).
Dual		ἴτον	ἴτον,
Plur.	ἴμεν	ἴτε	ἴασι(ν).

Ind. Imperf. ἦειν or ἦᾶ, *I was going (coming).*

Sing.	ἦειν (or ἦᾶ)	ἦεις (ἦεισθα)	ἦει.
Dual		ἦτον (ἦειτον)	ἦτεν (ἦείτην).
Plur.	ἦμεν (ἦειμεν)	ἦτε (ἦειτε)	ἦσαν.

163. εἶμι, *shall go*, ἦξω, *shall come*, are used instead of ἐλεύσομαι (Fut. of ἔρχομαι).

So ἦειν is common instead of ἡρχόμεν Imperf. of ἔρχομαι; thus,

Pres.	ἔρχομαι, προσέρχομαι, ἀπέρχομαι, ἦκω,	<i>I come, am coming (go). I come to. I go away, depart. am come, have come.</i>
Fut.	ἦξω, εἶμι, πρόσειμι, ᾄπειμι,	<i>I shall come. shall go (shall come). shall go to, come to, approach. I shall go away, shall depart.</i>
Imperf.	ἦειν, or ἦᾶ, προσῆειν, ἀπῆειν,	<i>I was going, coming. I was coming up, approaching. I was going away, departing.</i>

Examples.

ὁ ξένος μοι προσέρχεται,
οἱ ἵπποι ἀπῆεσαν,
πότε ᾄπει;
ἄνριον ᾄπειμι,
οἱ φίλοι μου ἀπίασιν,
ἐξίασιν,

the stranger comes to me.
the horses were departing.
when shall you go away?
I shall go away to-morrow.
my friends will depart.
they will go forth.

164. ὁ λέων, *the lion.**stem, λεοντ.*

SING.	DUAL.	PLUR.
N. λέων	N.A.V. λέοντε G. D. λεόντοι	N. λέοντες
G. λέοντος		G. λεόντων
D. λέοντι		D. λεουσι(ν) (for λέοντσι)
A. λέοντιᾶ		A. λέοντιᾶς
V. λέον		V. λέοντες

So ὁ γέρων, οντος (*stem, γεροντ*), *the old man.*ὁ ὀδούς, όντος (*stem, όδοντ*), *the tooth.*

Exc. Voc. Sing. ὀδούς.

δάκνω, *I bite, am biting.*Imperf. ἔδακνον, *was biting.*Fut. δήξομαι, *shall bite.*

ὁ λύκος, ου, *the wolf.*ὁ, ἡ ἄρκτος, ου, *the bear.*ἡ ὕλη, ης, *the forest.*ὁ θηρευτής, οῦ, } *the hunter, the huntsman.*
ὁ θηράτης, οῦ, }

διαβαίνω, *I cross over.*διέβαινον, *was crossing.*διαβήσομαι, *shall cross.*

διαβαίνω τὸν ποταμόν,

ὁ σκίουρος τοῖς ὀδοῦσι δάκνει,

I cross the river.

the squirrel bites with his
teeth.

☞ Observe, the vowel of the Prep. which is dropt before a vowel, reappears before a consonant, as *δια-βαίνο*, *δι-έ-βαινον*, *δια-βήσομαι*.

REM.—*ν* and *ντ* rarely stand before *σ*, and where *ντ* is dropt, the preceding vowel if short is lengthened, *ἄ*, *ῖ*, *ῡ* into *ᾶ*, *ῑ*, *ῡ*, *ε* into *εα*, and *ο* into *οα*,

ποιμένσι	ποιμέσι(ν).
ὀδόντι	ὀδοῦσι(ν).
πάντι	πᾶσι(ν).
λειφθέντι	λειφθεῖσι(ν).

165. EXERCISES.

I. Render into English.

Εἰμὶ ἐν τῷ κήπῳ.—Ἀϋριον ἡμεῖς ἀμφότεροι ἐν τῷ αὐτῷ κήπῳ ἐσόμεθα.—Καὶ ἐγὼ καὶ σὺ τήμερον ἐπὶ ταῖς θύραις ἐσόμεθα.—Ἐκαστος τῶν λεόντων ἐν τῇ ἔλῃ ἔσται.—Οἱ θηρευταὶ τὸν λέοντα διώξονται.—Οὗτοι οἱ θηρευταὶ πολλὰς ἡμέρας καὶ λύκους καὶ ἄρκτους διώξονται.—Μὴ ἀποφεύξονται οἱ λέοντες;—Πότερα φεύξονται οἱ λύκοι τὸν θηρευτὴν ἢ οὐ;—Ὁ ποιμὴν διώκει τὸν λύκον.—Οἱ κακοὶ αἰεὶ διώκουσιν ἀλλήλους, καὶ διώξον-

ται.—Οἱ ὀδόντες τῶν λεόντων.—Οὐχ οἱ τῶν λεόντων ὀδόντες, ἀλλ' οἱ τοῦ γέροντος.—Πόσους ὀδόντας ἔχει ὁ γέρων;—Οὐ νῦν τοσοῦτους ἔχει, ὅσους πάλαι εἶχεν.—Οἱ ποιμένες ἀπέρχονται.—Ποῖ εἶδιν ὁ ποιμήν;—Οἱ ποιμένες ἦ εἰς τὴν ὕλην ἀπίασιν, ἢ ἐπὶ τὸν λόφον.—Ὁ γέρων ἄρτι εἰς τὴν οἰκίαν εἰσῆει (was entering).—Ἡμεῖς τήμερον ἄπιμεν.—Ὁ σκίουρος δάκνει τοῖς ὀδοῦσιν.—Μὴ δήξεται τὴν κόρην τοῖς ὀδοῦσιν ὁ σκίουρος;

II. *Render into Greek.*

An old man.—This old man.—This same old man.—This old man has teeth.—These bears and lions have large teeth.—The wolf has his (the) teeth large and white.—The hunter pursues both the wolf and the lion.—The bears flee the hunter.—The hunter was just now entering into the wood.—The boy will catch this squirrel.—The squirrel will not bite, will he?—The squirrel will bite the tail of the horse.—Not the horse's tail, but the cat's.—I shall go away.—I shall come before evening.—Our friends were going away at dawn.—They will depart early in the morning.—Who is coming to me?—Nobody but this old man.—Has not the old man a staff?—He has neither a staff nor a cloak.—This is a good old man.—God will be always gracious to the good.

FORTY-FOURTH LESSON.

166. *The First Aorist.*

Form this tense from the Fut. by changing ω into α , and prefixing the Aug. thus ;

γράφω,	γράψ-ω,	1 Aor. ἔ-γραψ-ᾶ,	<i>I wrote.</i>
πέμπω,	πέμψ-ω,	" ἔ-πέμψ-ᾶ,	<i>I sent.</i>
λέγω,	λέξω,	" ἔ-λεξ-ᾶ,	<i>I spoke, said.</i>
ῥίπτω,	ῥίψω,	" ἔρῥιψ-ᾶ,	<i>I threw, cast.</i>
παίω,	παίσω,	" ἔπαισᾶ,	<i>I struck.</i>
τύπτω,	τύψω,	" ἔτυψᾶ,	" "
βλάπτω,	βλάψω,	" ἔβλαψα,	<i>I hurt, harmed.</i>
ἀκούω,	ἀκούσομαι,	" ἤκουσᾶ,	<i>I heard.</i>
θαυμάζω,	θαυμάσω,	" ἐθαύμασᾶ,	<i>I wondered.</i>
μένω,	μενῶ,	" ἔμεινᾶ,	<i>I remained, stayed.</i>

REM.—The 1 Aor. in Liquid verbs changes s of the Fut. into ϵ , as μενῶ ἔμεινα.

167. ὁ γείτων (*stem, γειτον*), the neighbor.

SING.	DUAL.	PLUR.
N. γείτων	N. A. V. γείτονε G. D. γειτόνοι	N. γείτονες
G. γείτονος		G. γειτόνων
D. γείτονι		D. γείτοσι(ν)
A. γείτονᾱ		A. γείτονας
V. γείτον		V. γείτονες

So χιών, χιόνος, the snow.

Exc. Voc. Sing. *χῶν*. So most *oxytones* in *ών, ήν, ήρ,* &c. (153.)

οὗτός ἐστι γείτων μου,	this man is my neighbor.
γείτων εἰμι τῇ χώρᾳ,	I am a neighbor to the country.

168. *κεῖμαι, I lie, am lying.*

Ind. Pres.

Sing.	<i>κεῖμαι,</i>	<i>κεῖσαι,</i>	<i>κεῖται.</i>
Dual	<i>κεῖμεθον,</i>	<i>κεῖσθον,</i>	<i>κεῖσθον.</i>
Plur.	<i>κεῖμεθα,</i>	<i>κεῖσθε,</i>	<i>κεῖνται.</i>

Imperf. *ἐκείμην, was lying.*

Sing.	<i>ἐκείμην,</i>	<i>ἐκεισο,</i>	<i>ἐκειτο.</i>
Dual	<i>ἐκείμεθον,</i>	<i>ἐκεισθον,</i>	<i>ἐκεισθην.</i>
Plur.	<i>ἐκείμεθα,</i>	<i>ἐκεισθε,</i>	<i>ἐκειντο.</i>

Fut. *κείσομαι, κείσῃ, &c. shall lie.*

So, <i>κάθηναι,</i>	<i>ῆσαι, ῆται, &c.</i>	<i>I am sitting.</i>
Imperf. <i>ἐκαθήμην,</i>	<i>ῆσο, ῆτο, &c.</i>	<i>I was sitting.</i>
Fut. <i>καθήσομαι,</i>	<i>ῆσῃ, ῆσεται, &c.</i>	<i>I shall sit.</i>

169. The Imperf. and Aor. both denote *past* time; therefore both have the Augment. But the Imperf. expresses *continued* and *relative* action; the Aor. *momentary* and *absolute*; thus,

Imperf.		Aor.	
<i>ἔγραφον,</i>	<i>I was writing,</i>	<i>ἔγραφα,</i>	<i>I wrote.</i>
<i>ἔπαιον,</i>	{ <i>I was striking,</i>	<i>ἔπαισα,</i>	{ <i>I struck.</i>
<i>ἔτυπτον,</i>		<i>ἔτυπα,</i>	
<i>ἔπεμπον,</i>	<i>I was sending,</i>	<i>ἔπεμψα,</i>	<i>I sent.</i>
<i>ἔσχιζον,</i>	<i>I was splitting,</i>	<i>ἔσχισα,</i>	<i>I split.</i>
<i>ἀπέρριπτον,</i>	<i>I was throwing away,</i>	<i>ἀπέρριψα,</i>	<i>I threw away.</i>

ὁ τόπος, ου, *the place.*

ὡς καλός ἐστιν οὗτος ὁ τόπος!	how beautiful is this place!
ὡς ἔμπειρος ὁ ἰατρός!	how skilful the physician!
ὦ ξένη, ὡς σοφὸς εἶ!	O stranger, how wise you are!
ὡς μακάριοι οἱ ἀγαθοί!	how happy the good!

170. The Copulative *εἰμί, am*, is often omitted in *general propositions, interrogations, exclamations*, and in some particular words; as *δῆλον* for *δῆλόν ἐστιν*, *it is evident*; thus,

οἱ ἀγαθοὶ μακάριοι,	the good are happy.
ἡ ψυχὴ ἀθάνατος,	the soul is immortal.
τί τοῦτο;	what is this?
ὡς ἡλεως ὁ θεός!	how gracious is God!
δῆλον ὅτι σοφὸς εἶ,	it is evident that you are wise.

that, ὅτι, ὡς.

δῆλον ὅτι ταῦτα οὕτως ἔχει,	it is evident that this is so.
λέγουσιν ὅτι βίβλους συλλέγεις,	they say that you are collecting books.
ἀκούω ὡς σοφὸς εἶ,	I hear that you are wise.

171. EXERCISES.

I. *Render into English.*

"Ἐγραψα ἐπιστολήν.—Πρὸς τίνα ταύτας τὰς ἐπιστολάς ἔγραψας;—Ἐγραψα αὐτὰς πρὸς τὸν ἐμὸν ἀγαθὸν φίλον.—Πότερον ἔπεμψας τὴν ἐπιστολήν, ἢ οὐ;—Ἐπεμψα αὐτὴν διὰ τοῦ ἀγγέλου.

—Οὐκ ἐχθρὸς ἔπεμψα αὐτήν, ἀλλ' αὐρίον πέμψω.
 —“Οἱ ἡμεῖς ἐγράφομεν, αἱ κόραι ἐπὶ τῶν πετρῶν
 τούτων ἐκάθηντο.—Ἐν τίνι τόπῳ ἐστὶν ὁ γείτων
 μου;—Οἱ γείτονες ἡμῶν ἐν τούτῳ αὐτῷ τῷ τόπῳ
 κάθηνται.—Οὐκέτι ἐν τούτῳ τῷ τόπῳ, ἀλλ' ἐν
 ἐκείνῳ.—Ὁ ἕτερος τόπος οὐχ οὕτω μέγας ἐστὶν ὡς
 ἐκεῖνος.—Χθρὸς τὴν βροντὴν ἠκούσαμεν.—Αὐρίον
 ἀστραπὴν ὁψόμεθα.—Ἀῆλον ὅτι σὺ βροντὴν
 ἀκούεις.—Ὁ γέρων ἀπέρριψε τὴν τε χλαῖναν καὶ
 τὴν βακτηρίαν.—Ὡς καλοί, ὡς μεγάλοι οὗτοι οἱ
 κῆποι!—Ὁ ἄδικος ἔτυψέ με τῇ βακτηρίᾳ.—Οἱ
 ἐργάζεται ξύλα σφησὶν ἔσχισαν.—Ἡ χιών.—Λευκὴ
 χιών.—Ἡ χιών λευκὴ ἐστίν.—Ἡ χιών κεῖται ἐπὶ
 τῆς γῆς.—Ἡ χιών ἐπιπτεν ἀνὰ τὴν χώραν.—Αἱ
 βόες ἔτρεχον διὰ τοῦ χιόνος, ἢ ἐν τῇ χιόνι ἔκειν-
 το.—Ἀῆλον ὡς μακάριοι οἱ ἀγαθοί.

II. *Render into Greek.*

This place.—This same place.—These very places.
 —Not into these places, but into those.—What other
 place?—This other place.—Those other places.—What
 other places?—None of these places is so beautiful as
 that.—This place lies by (ἐπὶ τῷ) the river.—I wrote a
 letter.—The boy sent a letter to his sister by this hunter.
 —They say that the hunter pursued (ἐδίωξε) the lion.—
 They say that the Greeks were wise and beautiful.—
 The boy threw away his cup.—The young men sent
 these letters to each other.—They sent these letters in-

stead of those.—They sent their own (τὰς ἑαυτῶν) instead of ours.—Who lies in the snow?—This old man was either lying in the porch, or sitting before the door.—The orator said these things.—Who heard the orator?—They say that this is a great orator.—What is this?—Wisdom is beautiful.

FORTY-FIFTH LESSON.

172. *The Second Aorist.*

Some (chiefly irregular) verbs, have what is called a *second* Aorist instead of the First. Its meaning is precisely the same as that of the First. It ends in *ov* and is inflected like the Imperf.

{	τρέχω	Fut.	δραμοῦμαι	2 Aor.	ἔδραμον, <i>I ran.</i>
	πίπτω	"	πесοῦμαι	"	ἔπεσον, <i>I fell.</i>
	λαμβάνω	"	λήψομαι	"	ἔλαβον, <i>I took, caught.</i>
	έρχομαι	"	(ἐλεύσομαι)	"	ἦλθον, <i>I came.</i>
	φεύγω	"	φεύξομαι	"	ἔφυγον, <i>I fled.</i>
	εἰσθίω	"	ἔδομαι	"	ἔφαγον, <i>I ate.</i>
	πίνω	"	πίομαι	"	ἔπιον, <i>I drank.</i>
	δάκνω	"	δήξομαι	"	ἔδακον, <i>I bit.</i>
	ὁρῶ	"	ὄψομαι	"	εἶδον, <i>I saw.</i>
	εύρίσκω	"	εύρίσσω	"	εύρον, <i>I found.</i>

ἦκω, Fut. ἥξω, Imperf. ἦκον, with Aor. meaning *came*.

REM.—The 2 Aor. belongs chiefly to irregular verbs and is formed often from obsolete stems or roots; as, ἔδραμον (and δραμοῦμαι) from δρέμω, δράμω, ἔλαβον from λάβω, ἤλθον (for ἤλυθον) and ἐλεύσομαι from ἐλεύθεω.

Inflection.

Sing.	ἤλθον	ἤλθες	ἤλθε(ν).
Dual		ἤλθετον,	ἤλθέτην.
Plur.	ἤλθομεν	ἤλθετε	ἤλθον.

173. Interrogative Sentences.

1. Questions of simple doubt and uncertainty are often asked by the mere tone of the voice; as, γράφεις; *do you write?* ἤλθον; *did they come?*

2. Such questions are often introduced by ἄρα, *so then, so*, to indicate that the question grows out of something preceding, or out of the attending circumstances;

ἔπεσεν;		did he fall?
ἄρα ἔπεσεν;		so did he fall?

Note.—Strictly ἄρα (from ἄρα *so then*) has reference to something *preceding*, like our *so, so then*; but it often loses its primitive force and becomes a simple interrogative, or serves to heighten the expression of doubt or surprise.

ταῦτα λέγεις;		do you say this?
ἄρα ταῦτα λέγεις;		(so) do you say this?

Thus it can be used before οὐκ.

ἄρα ἄθλιός εἰμι;		am I miserable?
ἄρ' οὐκ ἄθλιός εἰμι;		(so) am I not miserable?

Examples of Questions.

ἦλθες ;	did you come ?
ἄρα (ἄρ') ἦλθες ;	(so) did you come ?
οὐκ ἦλθες ;	did you not come ?
ἄρ' οὐκ ἦλθες ;	did you not come, did you ?
μη ἦλθες ;	did you come or not ?
πότερον ἦλθες, ἢ οὐ ;	

174. EXERCISES.

I. *Render into English.*

Ἔτυψέ σε ὁ νεανίας ;—Ἄρα ἔπαισέ σε ὁ κακὸς τῷ ξύλῳ ;—Οὐκ ἔτυψε τὸν μαθητὴν ὁ διδάσκαλος ;—Οὐκ ἄθλιοί εἰσιν ἀεὶ οἱ κακοί ;—Μὴ ἔπescen εἰς τὸν ποταμὸν ὁ παῖς ;—Πότερα προσέρχονται ἡμῖν οἱ ξένοι, ἢ ἀπέρχονται ;—Τίς ἔφαγε τοῦτον τὸν ἄρτον ;—Οὗτοι καὶ τὸν ἄρτον ἔφαγον καὶ τὸν οἶνον ἔπιον.—Εἶδον τὸν λέοντα ὅτε ἔδραμεν εἰς τὴν ὕλην.—Ὁ παῖς τὸν σκίουρον ἔλαβεν.—Ὁ λύκος ἔδακε τὸν ποιμένα τοῖς ὁδοῦσιν.

II. *Render into Greek.*

When I found the hat, I took it.—I saw the lightning.—Who else saw it?—Nobody but me either saw the lightning or heard the thunder.—Did the horse fall?—(So) did the thieves come into the house?—Who took the

thieves?—Did the thieves escape (*ἀπέφυγον*) or not?—Only one thief escaped.—How many golden cups did you see in the basket?—Not so many as I see now.—I did not see so many as I shall see to-morrow.

FORTY-SIXTH LESSON.

175. ὁ παῖς, (stem *παῖδ*) *the boy*.
ἡ παῖς, *the girl*.

SING	DUAL.	PLUR.
N. παῖς	N. A. V. παῖδε G. D. παῖδوين	N. παῖδες
G. παιδός		G. παιδων
D. παιδί		D. παισί(ν)
A. παιδᾶ		A. παιδᾶς
V. παῖ		V. παῖδες

☞ Observe irregular accent on Gen. Plur. and Gen. and Dat. Dual. See Lesson XL. (148).

τὸ παιδίον, *ου*, *the child* (diminutive from *παῖς*).
τὸ θηρίον, *ου*, *the wild beast*.

-
176. βαίνω, *I go, walk*.
2 Aor. ἔβην, *I went*.
ἔβην, inflected like ἦν, *was*.
- | | | | |
|-------|--------|--------|---------|
| Sing. | ἔβην | ἔβης | ἔβη. |
| Dual | | ἔβητον | ἔβήτην. |
| Plur. | ἔβημεν | ἔβητε | ἔβησαν. |

ἀνέβην, *I went up.*

διέβην, *I crossed over.*

ἡ θάλασσά, ης,	} <i>the sea.</i>	
Att. θάλαττα, ης,		
ἡ λιμνη, ης,		<i>the lake (marshy lake).</i>
ἡ γέφυρά, ᾱς,		<i>the bridge.</i>
πάλιν,		<i>back, back again, again.</i>
ὅτι,		<i>because, that.</i>

θαυμάζω σε ὅτι ἀγαθὸς εἶ,

I admire you because you are good.

ταῦτα λέγω ὅτι δίκαιά ἐστιν,

I say these things because they are just.

λέγω ὅτι ταῦτα δίκαιά ἐστιν,

I say that these things are just.

ἀνέβην ἐπὶ τὸν ἵππον,

I mounted my horse.

διέβησαν τὸν ποταμόν, τὴν γέφυραν.

they crossed the river, the bridge.

177. EXERCISES.

I. Render into English.

Ὁ παῖς.—Οὗτος ὁ παῖς.—Ἡ παῖς ἐκείνη.—Οἱ παῖδες παίζουνσιν.—Ἡμεῖς παίζομεν σὺν τοῖς παισίν.—Αἱ καλαὶ παῖδες παίζουνσιν ἐπὶ τῇ κρήνῃ.—Διὰ τί φεύγει ὁ ποιμήν;—Ὁ ποιμήν φεύγει ὅτι τὸν λύκον ὄρα.—Οἱ ποιμένες ἔφυγον ὅτι τὸν λύκον εἶδον.—Ὅτε τὰ θηρία ἤλθην, τότε ἔφυγον

(went to fleeing) οἱ παῖδες.—Οὐκ ἐκείνοι μόνοι, ἀλλὰ καὶ ἡμεῖς ἐφύγομεν.—Οἱ κακοὶ φεύγουσι καὶ (even) ὅτε οὐδεὶς διώκει.—Ὁ ξένος τὴν θάλασσαν διέβη.—Οὐ τὴν λίμνην διαβήσονται οἱ θηρευταί, ἀλλὰ τὴν γέφυραν.—Οἱ θηρευταὶ τὸν ποταμὸν διέβησαν ὅτι τὰ θηρία εἶδον.—Ὁ πατήρ μου ἀπῆλθε (went away) χθές, καὶ σήμερον πάλιν ἦξει.—Ταῦτα τὰ παιδιά καλὰ ἐστίν.—Ὁ ἀγαθὸς ποιμὴν οὐ φεύζεται, ὅτε τὸν λύκον ὄψεται.

II. *Render into Greek.*

I came.—Who came?—The messenger came.—What did the messenger say?—The messenger says that the river is both long and crooked.—When the young man heard this, he mounted his (the) horse.—Our friends both went away and came back.—When I shall hear the thunder again I shall see the lightning.—The children fled because they saw the lightning.—The boys.—The girls.—Those good little girls.—The good little girl is happy.—The bad boy is not so happy as the good (one).—I saw many happy boys in the garden.—This boy caught a peacock.—What else did he catch?—He caught nothing else except a fly.—The beautiful little girls have beautiful roses in their (ταῖς) baskets.—We crossed the sea and the lake.—They will cross the bridge.

FORTY-SEVENTH LESSON.

178. Numerals.

εἷς, one.

Sing.	N.	εἷς	μῑᾶ	ἕν
	G.	ἑνός	μῑᾶς	ἑνός
	D.	ἐνί	μῑᾶ	ἐνί
	A.	ἐνᾶ	μῑᾶν	ἕν

So, οὐδεῖς, no one, nobody, none.

	Sing.		Plur.
N.	οὐδεῖς	οὐδεμῑα, οὐδέν,	οὐδένες
G.	οὐδενός	οὐδεμῑᾶς οὐδενός	οὐδένων
D.	οὐδενί	οὐδεμῑᾶ οὐδενί	οὐδέσι(ν)
A.	οὐδενᾶ	οὐδεμῑαν οὐδέν	οὐδενᾶς

So also μηδεῖς, none.

179. δύο, two.

N.	δύο
G.	δυοῖν (δυεῖν)
D.	δυοῖν (δυσί(ν))
A.	δύο

τρεις, three.

N.	τρεις	Neut. τριᾶ
G.	τριῶν	
D.	τρισί(ν)	
A.	τρεῖς	τριᾶ

τέσσαρες (Att. τέτταρες), four.

N.	τέσσαρες	Neut. τέσσαρᾶ
G.	τεσσάρων	
D.	τέσσαρσι(ν)	
A.	τέσσαρᾶς	τέσσαρᾶ

180. The remaining numerals under *two hundred* are indeclinable.

πέντε <i>five,</i>	ἐνδεκα <i>eleven.</i>
ἕξ <i>six,</i>	δωδεκα <i>twelve.</i>
ἑπτὰ <i>seven,</i>	τρισκαίδεκα <i>thirteen.</i>
ὀκτώ <i>eight,</i>	εἴκοσι(ν) <i>twenty.</i>
ἐννέα <i>nine,</i>	τριάκοντα <i>thirty.</i>
δέκα <i>ten,</i>	ἑκατόν, <i>a hundred.</i>

εἰς ἄνθρωπος,	one man.
μία γλῶττα,	one tongue.
ἐν ῥόδῳ,	one rose.
ἐν,	one thing.
εἰς τούτων	one of these (men).
ἐν τούτων,	one of these things.
οὐδεὶς ἔμπορος,	no merchant.
οὐδεμίαν οἰκίαν ὄρω,	I see no house.
οὐδεὶς τῶν σὺν ἐμοί,	none of those with me.
οὐδένης εἰσὶ τούτων,	there are none of these.
οὐδὲ εἷς,	not even one, not a single man.

181. EXERCISES.

I. Render into English.

Εἷς παῖς.—Μία κόρη.—Ἐν κανοῦν.—Ἡ κόρη
ἔχει δύο κανᾶ ἐν τῇ χειρὶ.—Πόσας γλώσσας ἔχει
οὗτος ὁ νεανίας;—Δύο γλώσσας ἔχει.—Ὁ σοφὸς

γέρων μόνην μίαν γλῶσσαν ἔχει.—Οἱ ἄνθρωποι
 μίαν γλῶσσαν καὶ δέκα δακτύλους ἔχουσιν.—
 Οὐδεὶς, πλὴν τούτου τοῦ παιδὸς, δύο γλώσσας
 ἔχει.—Τρεῖς ποταμοὶ εἰσὶν ἐν ταύτῃ τῇ χώρᾳ.—
 Οἱ πέντε θηρευταὶ ταύτην τὴν μίαν γέφυραν διέ-
 βησαν.—Πόσας ἡμέρας ἔμεινεν ἐνταῦθα ὁ ξένος ;
 —Ἐμεινε τέσσαρας ἢ πέντε ἡμέρας.—Αἱ παῖδες
 ἔχουσι τρισκαίδεκα μῆλα ἐν τοῖς κανοῖς.—Οὐδεὶς
 τῶν ῥητόρων ταῦτα ἔλεξεν.—Οὐδεμίαν μηλέαν
 ὄρῳ ἐν τῷ κήπῳ τούτῳ.—Οὐδὲ μίαν ὄρῳ.

II. *Render into Greek.*

One apple or two roses.—Either three men or four
 horses.—There are five or six apple-trees or fig-trees in
 this one pasture.—One shepherd pursues many wolves.
 —Many wild beasts flee one hunter.—How long (*πόσον
 χρόνον*) do our friends stay?—They stay nine or ten
 months.—This boy has ten fingers.—This field has a
 hundred trees.—In the thunder I hear a hundred voices.
 —I see only four horses on that hill.—The three messen-
 gers crossed two great seas, and came into this beautiful
 country.—How beautiful is this country!—There is only
 one God.—There is no God but one.—God is propitious
 to none (*οὐδενί*) except the good.—Not a single man will
 say these things.

FORTY-EIGHTH LESSON.

182.

ὁ κόραξ, *the raven.*

SING.	DUAL	PLUR.
N. κόραξ	N. A. V. κόρακε G. D. κοράκοιν	N. κόρακες
G. κόρακος		G. κοράκων
D. κόρακι		D. κόραξι(ν)
A. κόρακα		A. κοράκας
V. κόραξ		V. κόρακες

So, ὁ κόλαξ, ἄκος, *the flatterer.*ὁ ἰός, οὖ, *the poison, poison.*ἡ καρδίᾱ, ᾱς, *the heart.*ἡ πηγή, ῃς, *the fountain, source.*ἡ ζωή, ῃς, *the life, life.*(τὸ) στάδιον, ον, *a stadium* = (an eighth of a Roman mile).

Plur. { στάδια, Neut.
 { στάδιοι, Masc.

Pres. πορεύομαι, *I go, journey, travel.*Imperf. ἐπορευόμην, *I was going, journeying, &c.*Fut. πορευθήσομαι, *I shall go, &c.*1 Aor. ἐπορεύθην, *I went, journeyed.*

ἐπορεύθην, ης, η, &c. like ἔβην.

183. ἀπέχω (ἀπό, ἔχω), *I am distant.*
ἀπεῖχον (Imperf.), *I was distant.*

πόσῃν ὁδὸν πορεύονται ;	how great a distance do they travel ?
ἐπορεύθησαν μακρὰν ὁδόν,	they went a long way.
ἐπορεύθην δέκα στάδια,	I travelled ten stadia.
πόσους σταδίους ἀπέχει ἡ κώμη τοῦ ποταμοῦ ;	how many stadia is the village distant from the river ?
ἀπεῖχον ἀλλήλων ὁκτώ σταδί- ους,	they were eight stadia distant from each other.
ἀπεῖχον ἀλλήλων οὐ πολὺ,	they were not far distant from each other.
ἀπέχουσι πολλῶν ἡμερῶν ὁδόν,	they are distant many days' journey.

REM.—Continued space, like continued time, is put in the Acc.

184. EXERCISES.

I. Render into English.

Οὗτος ὁ κόραξ.—Ἐκεῖνοι οἱ αὐτοὶ κόρακες.—
Οὗτοι οἱ κόρακες αὐτοί.—Ὅρῶ τρεῖς κόρακας ἐν
τῇ ὕλῃ.—Τέσσαρες ἢ πέντε κόρακες ἐπὶ τῶν δέν-
δρων τῶν ἐγγὺς τοῦ ποταμοῦ ἐκάθηντο.—Ὁ κό-
λαξ ἔχει ἰὸν ἐν τῇ γλώσσει.—Οὐ μόνον ἐν τῇ
γλώσσει τοῦ κόλακος ἐστὶν ἰός, ἀλλὰ καὶ ἐν τῇ
ψυχῇ.—Ἡ καρδιά τοῦ κόλακος πολὺν ἔχει ἰόν.—
Ἡ ἀρετὴ ἐστὶ πηγὴ τῆς ζωῆς.—Ἐν τῇ σοφίᾳ ἐστὶ
ζωή.—Ἡ σοφία καὶ ἡ ἀρετὴ ζωὴ τῆς ψυχῆς εἰσιν.
—Οὐδεὶς ἀγαθὸς ἔχει ἰὸν ἐν τῇ καρδίᾳ.—Ἡ τοῦ

σοφοῦ καρδία οὐδὲν ἔχει κακόν.—Οἱ Ἕλληνες
πολλὰ στάδια ἐκείνην τὴν ἡμέραν ἐπορεύθησαν.
—Πόσους σταδίους ἀπέχουσιν αἱ κῶμαι τῆς θα-
λάσσης;—Ὅσον (as much as, about) ἑκατον στα-
δίους.—Οἱ λόφοι ἡμῶν ἀπέιχον οὐ πολλῶν ἡμε-
ρῶν ὁδόν.

II. *Render into Greek.*

Virtue and wisdom.—Virtue is the source of wisdom.
—Virtue alone is wisdom.—Virtue is in the heart of the
wise.—A raven.—Two ravens are sitting on that tree.—
I saw three ravens yesterday.—Who is a flatterer?—My
friend is not a flatterer.—No flatterer shall be a friend of
mine.—The flatterer has poison both on his tongue and
in his heart.—How many teeth has the old man?—He
has only four teeth.—How many days' journey is that
country distant from us?—Six days' journey.—The two
villages are ten stadia distant from the sea.—The two
merchants were twenty stadia distant from each other.—
When the Greeks crossed the river, they were about
(ὅσον or ὥς) twelve stadia distant from the bridge.

FORTY-NINTH LESSON.

185. *Contract Verbs.*

Verbs in *άω, έω, όω*, contract the Pres. and Imperf. in
all the Modes.

Pres. Ind.

Imperf.

SING.			
1. ὀράω	ὀρῶ	ἑώραον	ἑώραν
2. ὀράεις	ὀρᾷς	ἑώραες	ἑώρας
3. ὀράει	ὀρᾷ	ἑώραε	ἑώρα
DUAL			
2. ὀράετον	ὀρᾷτον	ἑωράετον	ἑωρᾷτον
3. ὀράετον	ὀρᾷτον	ἑωραέτην	ἑωράτην
PLUR.			
1. ὀράομεν	ὀρῶμεν	ἑωράομεν	ἑωρῶμεν
2. ὀράετε	ὀρᾷτε	ἑωράετε	ἑωρᾷτε
3. ὀράουσιν(ν)	ὀρῶσιν(ν)	ἑώραον	ἑώραν

REM.—Observe the irregular augment ἑώραον for ὠραον.
(see Lesson XXXV.)

So, γελῶ, γελῶ, *I laugh.*

Imperf. ἐγέλῳ ἐγέλων, *I was laughing, used to laugh.*

Fut. γελάσομαι, *I shall laugh.*

1 Aor. ἐγέλᾰσάμην, *I laughed.*

ἐπὶ τούτῳ ἐγέλασαν,
ἐπὶ τίνι ἐγελᾷτε;

γελῶσιν ἐπ' ἐμοί,

they laughed at this.
at what (or whom) were you
laughing?
they are laughing at me.

186. πρῶτος, η, ον, *first.*
δεύτερος, α, ον, *second.*
τρίτος, η, ον, *third.*
τέταρτος, η, ον, *fourth.*

πέμπτος, η, ον, *fifth.*

ἕκτος, η, ον, *sixth.*

δέκατος, η, ον, *tenth.*

πρῶτος,
πρῶτον,
τὸ πρῶτον,
πρῶτον λέγεις,

πρῶτος λέγεις,

τὸ πρῶτον ταῦτα ἔλεξεν,
τῇ πρώτῃ ἡμέρᾳ,
τῇ δευτέρᾳ ἔφ,
τῷ δεκάτῳ μηνί,

first (before any one else.)
first (before any thing else).
at the first.
you speak first (before doing
any thing else).
you speak first (you are the
first to speak).
at the first he said these things.
on the first day.
on the second morning.
on the tenth month.

187.

ἡ χεὶρ, *the hand.*

SING.	DUAL.	PLUR.
N. χεὶρ	N. A. V. χεῖρε G. D. χεῖροιν	N. χεῖρες
G. χειρός		G. χειρῶν
D. χειρί		D. χερσίν(ν)
A. χεῖρᾱ		A. χεῖρᾱς
V. χεῖρ		V. χεῖρες

τὰ χεῖρε (not τὰ χεῖρε)
τοῖν χειροῖν (rarely ταῖν χειροῖν),
εἰς τὰς χεῖρας ἔλαβε βακτηρίας,
ἔτυψέ με τῇ χειρί,

the two hands.
of the two hands.
he took staves into his hands.
he struck me with his hand.

188. EXERCISES.

I. *Render into English.*

Τί ὁρᾶτε ;—Κόρακας ὁρῶμεν.—Οὐ τοσοῦτους κόρακας ὁρῶμεν ὅσους κόλακας.—Οἱ ποιμένες φεύγουσιν ὅτι τὸν λύκον ὁρῶσιν.—Ὅτε οἱ ἄρκτοι καὶ οἱ λέοντες τοὺς θηρευτὰς εἶδον, τότε ἔφυγον.—Πάλαι πολλὰς μελίττας (bees) ἐν τούτοις τοῖς κήποις ἑωρῶμεν.—Ταῦτα τὰ θηρία ἐώρων ἐγὼ ὅτε σὺ εἰσῆλθες.—Τί ἔλαβεν εἰς τὴν χεῖρα ὁ ἐργάτης ;—Ἡ τὸν σφῆνα, ἢ τὴν σφυρὰν μου.—Οὐ τὴν ἐμὴν σφυρὰν εἰς τὴν χεῖρα ἔλαβεν, ἀλλὰ τὴν σὴν, ἢ τὴν τοῦ ἐμπόρου.—Ἡ πρώτη ἡμέρα.—Πότε ἤξουσιν οἱ φίλοι ἡμῶν ;—Ἡ τῇ δευτέρᾳ ἢ τῇ τρίτῃ ἐσπέρᾳ.—Οἱ ἄγγελοι ἀπίασι τῷ δεκάτῳ μηνί.—Πόσας χεῖρας ἔχει ὁ ἄνθρωπος ;—Δύο χεῖρας ἔχει καὶ μίαν γλῶσσαν.—Ἐπὶ τίνι γελάς ;—Ἐπὶ τούτῳ γελῶ.—Ἡμεῖς ἐπὶ τούτοις γελῶμεν.—Οἱ νεανῖαι χθές τε ἐγέλασαν, καὶ αὐριον πάλιν γελάσονται.—Ὁ ῥήτωρ πρῶτος καὶ μόνος λέγει.

II. *Render into Greek.*

We laugh.—We do not laugh.—These (men) always laugh.—What are they laughing at?—At nothing (*ἐν οὐδενί*).—At nothing good.—The good (man) laughs at nothing bad.—I was laughing when I was seeing the squirrel.—I laughed when this boy took the squirrel into his hands.—The squirrel did not bite the boy, did he?—

I shall laugh again to-morrow.—I always laugh when I see these two squirrels.—When I heard the thunder I ran into the house.—The first man.—Who was the first man?—My friend came on the second morning.—I saw the lion on the third day.—The little girl took into her (the) hands the fourth book.—One wolf, two bears.—The lions.—I saw not so many lions as bears.—We crossed the sixth bridge on the tenth day.—The first day instead of the second.

FIFTIETH LESSON.

189. *Contract Verbs in έω.*

φιλέω φιλω̃, *I love.*

Pres.

Imperf.

SING.			
1. φιλέω	φιλω̃	ἐφίλειον	ἐφίλων
2. φιλέεις	φιλείς	ἐφίλεες	ἐφίλεις
3. φιλεί	φιλεί	ἐφίλεε	ἐφίλει
DUAL.			
2. φιλέετον	φιλεῖτον	ἐφιλέετον	ἐφιλεῖτον
3. φιλέετον	φιλεῖτον	ἐφιλέετην	ἐφιλείτην
PLUR.			
1. φιλέομεν	φιλοῦμεν	ἐφιλέομεν	ἐφιλοῦμεν
2. φιλέετε	φιλείτε	ἐφιλέετε	ἐφιλείτε
3. φιλέουσι(ν)	φιλοῦσι(ν)	ἐφίλειον	ἐφίλων

190. *ῥέω flow*, and other *dissyllabic* verbs in *έω* only contract *εε* into *ει*; thus,

Pres.

Sing.	ῥέω	ῥεῖς	ῥεῖ
Dual		ῥεῖτον	ῥεῖτον
Plur.	ῥέομεν	ῥεῖτε	ῥέουσι(ν)

Imperf.

Sing.	ῥέρον	ῥέρεις	ῥέρει
Dual		ῥεῖτον	ῥεῖτην
Plur.	ῥέρομεν	ῥεῖτε	ῥέρον

Fut. ῥήσομαι (ῥεύσομαι) *I shall flow.*

τίνα φιλεῖς;
 τοὺς ἀγαθοὺς φιλῶ,
 οἱ σοφοὶ τὴν σοφίαν φιλοῦσιν,
 ὁ ποταμὸς ῥεῖ διὰ τοῦ πεδίου,
 ὁ ἵππος τρέχει διὰ τῆς ὁδοῦ,

whom do you love?
 I love the good.
 the wise love wisdom.
 the river runs (= flows)
 through the plain.
 the horse runs through the
 road.

191. πωλέω, πωλῶ, *I sell.*
 Imperf. ἐπώλεον, ἐπώλουν, *I was selling, used to sell.*
 Fut. πωλήσω, *I shall sell.*
 1 Aor. ἐπώλησα, *I sold.*

τὸ ἀργύριον, *ov*, *silver, money* (small or coined silver).

ἡ τιμή, *ῆς*, *the price* (*worth, valuation*).

πόσον τὴν οἰκίαν πωλεῖς ;	for how much do you sell your house ?
τοσούτου ἐπώλησα,	I sold it for so much.
μεγάλῃ τιμῇ πωλήσω αὐτήν,	I shall sell it for a great price.

Rule.—The *price* of a thing is put in the Gen.

ὁ πούς, *the foot*.

SING.	DUAL.	PLUR.
N. πούς	N. A. V. πόδε G. D. ποδοῖν	N. πόδες
G. ποδός		G. ποδῶν
D. ποδί		D. ποσὶ(ν)
A. πόδα		A. πόδας
V. πούς		V. πόδες

ὁ, ἡ πῶλος, *ov*, *the colt*.

ὁ, ἡ αἴλουρος, *ov*, *the cat*.

192. EXERCISES.

I. *Render into English.*

Ὁ πούς τοῦ πάλου.—Οὐχ ὁ ποὺς τοῦ πάλου, ἀλλ' ἡ κεφαλή.—Οὐχ οἱ τοῦ πάλου πόδες, ἀλλ' οἱ τοῦ ἵππου.—Ὁ πῶλος ἔχει τέσσαρας πόδας.—Οἱ ἄνθρωποι δύο πόδας καὶ δύο χεῖρας. ἔχουσιν.—

Ἐκάστη ἡ χεὶρ πέντε ἔχει δακτύλους.—Τὼ χεῖρε ἀμφοτέρω δέκα δακτύλους ἔχουσιν.—Ἡ αἴλουρος δάκνει μου τὸν πόδα.—Πόσου τὸν πῶλον ἐπώλησας ;—Τοσούτου ἀργυρίου.—Ὁ ἔμπορος πωλεῖ τὰς χλαίνας μεγάλης τιμῆς.—Ἐπώλησα τὴν χλαῖναν καὶ τὸν πῖλον τῆς αὐτῆς τιμῆς.—Τίνα φιλεῖς ;—Τὸν ξένον τοῦτον φιλῶ.—Οἱ ἀγαθοὶ ἀεὶ τοὺς ἀγαθοὺς φιλοῦσιν.—Ὁ ἀγαθὸς τὴν σοφίαν καὶ τὴν ἀρετὴν ἀεὶ φιλεῖ τε καὶ διώκει.—Ὁ σκολιὸς ποταμὸς ῥεῖ διὰ τοῦ πεδίου εἰς τὴν λίμνην.—Οἱ ποταμοὶ οὗτοι οὐκ εἰς τὴν θάλασσαν ῥέουσιν.

II. Render into Greek.

What were you selling?—I was selling this silver cup.—I shall sell it for a large price.—The boy laughs because you sell your cloak.—For how much shall you sell the colt?—For much money.—I was selling my (the) horse when you came in (εἰσῆλθες).—Where is the cat?—She is lying in the corner.—The cat was just now lying on the table.—The boy caught the cat.—For this reason (διὰ τοῦτο) the cat bit the boy.—The good always love each other.—Nobody loves wisdom and virtue except the good.—Wisdom is a fountain of life.—Virtue alone is wisdom.—In the heart of the flatterer there is nothing but poison.—The unjust do not love each other.—Whence flows the great river?—It flows out of this hill through the country into the sea.—The hill is distant many stadia from the sea.

FIFTY-FIRST LESSON.

193. *Contract Verbs in óω.*

δηλόω, δηλῶ, *I show.*

Pres.

Imperf.

SING.			
1. δηλόω	δηλῶ	ἐδήλοον	ἐδήλουν
2. δηλόεις	δηλοῖς	ἐδήλοες	ἐδήλους
3. δηλοίει	δηλοῖ	ἐδήλοε	ἐδήλουν
DUAL.			
2. δηλόετον	δηλοῦτον	ἐδηλόετον	ἐδηλοῦτον
3. δηλόετον	δηλοῦτον	ἐδηλοέτην	ἐδηλούτην
PLUR.			
1. δηλόομεν	δηλοῦμεν	ἐδηλόομεν	ἐδηλοῦμεν
2. δηλόετε	δηλοῦτε	ἐδηλόετε	ἐδηλοῦτε
3. δηλόουσι(ν)	δηλοῦσι(ν)	ἐδήλοον	ἐδήλουν

	φιλέω,	φιλῶ,	δηλόω,	δηλῶ.
Imperf.	ἐφίλειον	ἐφίλουν,	ἐδήλοον	ἐδήλουν.
Fut.	φιλήσω,		δηλώσω.	
1 Aor.	ἐφίλησαῶ,		ἐδήλωσαῶ.	

194. *Adj. of the 1 and 3 Decl.**πᾶς, all, every.*

SING.			
N.	πᾶς	πᾶσα	πᾶν
G.	παντός	πάσης	παντός
D.	παντί	πάσῃ	παντί
A.	πάντ᾽	πᾶσάν	πᾶν
V.	πᾶς	πᾶσα	πᾶν
DUAL.			
N. A. V.	πάντε	πάσᾱ	πάντε
G. D.	πάντοιν	πάσαιν	πάντοιν
PLUR.			
N.	πάντες	πᾶσαι	πάντ᾽
G.	πάντων	πασῶν	πάντων
D.	πᾶσι(ν)	πάσαις	πᾶσι(ν)
A.	πάντας	πάσας	πάντα
V.	πάντες	πᾶσαι	πάντα

ἅπας, ἅπασα, ἅπαν, all together.

πᾶς ἄνθρωπος,
 πᾶσα ἡ γῆ,
 ἡ γῆ πᾶσα,
 πάντες ἄνθρωποι,
 πᾶσαι αἱ χώραι,
 αἱ χώραι πᾶσαι,
 πάντες,
 πᾶν,
 πάντα,

every man.
 all the earth.
 all men.
 all the regions.
 all, (every body).
 all, every thing.
 all things.

πάντα ταῦτα, ταῦτα πάντα,	}	all these things.
πάντα τᾶλλα (τὰ ἄλλα)		all the other things.
τᾶλλα πάντα,		
πάντα τὰ τοιαῦτα, τὰ τοιαῦτα		all such things.
πάντα,		
ἅπαντες ἦλθον,		all came together.

195. EXERCISES.

Render into English.

Πᾶς ἔμπορος.—Πάντες ἔμποροι.—Πάντες οἱ τεχνῖται.—Οἱ ἐργάται ἅπαντες ἐν τῷ ἀγρῷ εἰσιν.—Πᾶν ῥόδον καλόν ἐστιν.—Πάντα ῥόδα ἀκάνθας ἔχει.—Οἱ σοφοὶ πάντες σοφίαν φιλοῦσιν.—Τίς ἔλεξε τὰ τοιαῦτα πάντα;—Ταῦτα πάντα, καὶ ἄλλα τοιαῦτα πολλὰ ἔλεξεν ὁ ῥήτωρ.—Πᾶς ἄνθρωπος ἢ κακός, ἢ ἀγαθός ἐστιν.—Πάντες οἱ ἐν τῇ χώρᾳ ταύτῃ ποταμοὶ σκολιοὶ εἰσιν.—Οἱ δίκαιοι ἅπαντες μακάριοι.—Ὁ ῥήτωρ δηλοῖ ὅτι ταῦτα πάντα οὕτως ἔχει.—Ὁ θεὸς πάντα δηλοῖ τοῖς ἀγαθοῖς.—Δήλον ὅτι ἡ ψυχὴ ἀθάνατος.—Ὁ θεὸς ἑαυτὸν δηλοῖ πᾶσι τοῖς ἀγαθοῖς.—Πάντα ταῦτα δηλοῖ ὡς (that) ὁ θεὸς ἀγαθός ἐστιν.—Οἱ ῥήτορες ἐδήλωσαν ἡμῖν ἅπαντα ταῦτα.

II. *Render into Greek.*

Every tree.—Every apple-tree in the garden.—All these apples fell into this basket.—We hear these things throughout the region.—They hear the voice of God throughout all the earth.—All this plain is beautiful.—The father showed these things to his son.—This letter will show you (*ὑμῖν*) all things.—Every thing is beautiful.—The men of this time (*οἱ νῦν ἀνθρώποι*) are not so wise as those of old.—The messenger says that the stranger will come to-morrow.—The Greeks travelled ten days' journey through the plain.—Wisdom is the life (*ζωή*) of the soul.—The sources of the river are from (*ἐκ out of*) the high hill.—During all those days we remained in the plain.

FIFTY-SECOND LESSON.

196. *The Perfect Indicative.*

This is formed thus:

γράφ-ω	Perf. γέ-γραφ-ᾶ,	<i>I have written.</i>
διώκ-ω	“ δε-δίωχ-ᾶ,	<i>I have pursued.</i>
φιλέ-ω	“ πε-φίλη-κᾶ,	<i>I have lived.</i>

Thus, to verbs beginning with a consonant, the initial consonant is prefixed with *ε* (which is called a *reduplication*), and the ending *α* is affixed so that

(a) Stems ending in a *labial* mute (π, β, φ) make $\varphi\alpha$, as, $\gamma\varphi\alpha\varphi$, $\gamma\acute{\epsilon}\gamma\varphi\alpha\varphi$.

(b) Stems ending in a *palatal* mute (κ, γ, χ) make $\chi\alpha$, $\delta\iota\omega\kappa$, $\delta\epsilon\delta\iota\omega\chi\alpha$.

(c) All others make $\kappa\alpha$, as, $\varphi\iota\lambda\epsilon$, $\pi\epsilon\varphi\acute{\iota}\lambda\eta\kappa\alpha$.

Thus,

(a) $\gamma\varphi\acute{\alpha}\varphi\omega$ (stem $\gamma\varphi\alpha\varphi$)	$\gamma\acute{\epsilon}\gamma\varphi\alpha\varphi$, have written.
$\pi\acute{\epsilon}\mu\pi\omega$ ($\pi\epsilon\mu\pi$)	$\pi\acute{\epsilon}\pi\omicron\mu\varphi\alpha$, have sent.
$\beta\acute{\lambda}\alpha\pi\tau\omega$ ($\beta\lambda\alpha\beta$)	($\beta\acute{\lambda}\acute{\epsilon}\beta\lambda\alpha\varphi\alpha$, have hurt) not used.
$\tau\acute{\upsilon}\pi\tau\omega$ ($\tau\upsilon\pi$)	($\tau\acute{\epsilon}\tau\upsilon\varphi\alpha$, have struck.)
(b) $\delta\acute{\alpha}\kappa\kappa\omega$ ($\delta\alpha\kappa$, $\delta\eta\kappa$)	$\delta\epsilon\delta\eta\chi\alpha$, have bitten.
(c) $\pi\omega\lambda\acute{\epsilon}\omega$ ($\pi\omega\lambda\epsilon$)	$\pi\epsilon\pi\acute{\omega}\lambda\eta\kappa\alpha$, have sold.
$\theta\alpha\nu\mu\acute{\alpha}\zeta\omega$ ($\theta\alpha\nu\mu\alpha\delta$)	$\tau\epsilon\theta\alpha\nu\acute{\mu}\alpha\kappa\alpha$, have admired.
$\gamma\epsilon\lambda\acute{\alpha}\omega$ ($\gamma\epsilon\lambda\alpha$)	$\gamma\epsilon\gamma\acute{\epsilon}\lambda\alpha\kappa\alpha$, have laughed.
$\pi\alpha\acute{\iota}\omega$ ($\pi\alpha\iota$)	$\pi\acute{\epsilon}\pi\alpha\iota\kappa\alpha$, have struck.
$\delta\eta\lambda\acute{\omega}\omega$ ($\delta\eta\lambda\omicron$)	$\delta\epsilon\delta\acute{\eta}\lambda\omega\kappa\alpha$, have shown.

197. Verbs beginning with a vowel have of course no reduplication, as also many commencing with two consonants, or a double consonant.—Hence in these the Perf. has the same prefix as the Imperf. and Aor.

$\epsilon\acute{\nu}\rho\acute{\iota}\sigma\kappa\omega$ ($\epsilon\acute{\nu}\rho\epsilon$)	$\epsilon\acute{\nu}\rho\eta\kappa\alpha$ I have found.
$\sigma\chi\acute{\iota}\zeta\omega$ ($\sigma\chi\iota\delta$)	$\acute{\epsilon}\sigma\chi\acute{\iota}\kappa\alpha$ I have split.

REM.—*Lingual* mutes (τ, δ, θ) are dropt before $\kappa\alpha$, as, $\theta\alpha\nu\mu\alpha\delta$, $\tau\epsilon\theta\alpha\nu\acute{\mu}\alpha\kappa\alpha$ (not $\tau\epsilon\theta\alpha\nu\mu\alpha\delta\kappa\alpha$) $\sigma\chi\acute{\iota}\zeta\omega$, $\sigma\chi\iota\delta$, $\acute{\epsilon}\sigma\chi\iota\kappa\alpha$ (not $\acute{\epsilon}\sigma\chi\iota\delta\kappa\alpha$).

☞ Observe that verbs in ζ generally have their stem in δ , verbs in $\pi\tau$ have it in π, β , or φ , as, $\tau\acute{\upsilon}\pi\tau\omega$, stem $\tau\upsilon\pi$; $\beta\acute{\lambda}\alpha\pi\tau\omega$, stem $\beta\lambda\alpha\beta$.

198. Inflection of the Perfect.

γέγραϑ- ᾶ, ᾶς, ε(ν)
 ᾶτον, ᾶτον,
 ᾶμεν, ᾶτε, ᾶσι(ν)

πέπομφα ὅτι γέγραφα,
 τὴν οἰκίαν πεπώληκας,

I have sent because I have
 written.
 you have sold your house.

199. τὸ οὖς, *the ear*.

SING.	DUAL.	PLUR.
N. οὖς	N. A. V. ὠτε G. D. ὠτοι	N. ὠτᾶ
G. ὠτός		G. ὠτων
D. ὠτί		D. ὠσί(ν)
A. οὖς		A. ὠτᾶ
V. οὖς		V. ὠτᾶ

τὸ πρόσωπον, *on, the face.*
 ἡ παρειᾶ, ᾶς, *the cheek.*
 ὁ ὀφθαλμός, οὔ, *the eye.*
 ἄνευ, *without (Governs the Gen.)*

η ἄνευ ὀφθαλμῶν, | without eyes.
 η ἄνευ βακτηρίας, | without a staff.

200. EXERCISES.

I. *Render into English.*

Γέγραφα.—Τί γέγραφας;—Ἐπιστολὴν γέγραφα.—Πρὸς τίνα τὴν ἐπιστολὴν πέπομφας;—Πέπομφα αὐτὴν πρὸς τὸν ἀδελφόν.—Διὰ τίνος;—Δι' ἀγγέλου.—Οὐπὼ τὴν ἐπιστολὴν πέπομφα, ἀλλ' αὐριον τέμψω.—Πρὸς τίνα (to whom) πεπώληκας ταύτην τὴν οἰκίαν;—Πρὸς τὸν πλούσιον ἔμπορον.—Πότερα δεδιώχασιν οἱ θηρευταὶ τὰ θηρία, ἢ οὐ;—Οὔτε τοὺς λέοντας δεδιώχασιν, οὔτε τὰς ἄρκτους, ἀλλὰ τοὺς λύκους.—Ὁ σκίουρος τὸν παῖδα δέδηχεν.—Τὸ οὖν.—Τὰ ὦτα καὶ αἱ παρειαὶ τοῦ νεανίου.—Οὐδεὶς ὁρᾷ ἄνευ ὀφθαλμῶν.—Ὀρῶμεν τοῖς ὀφθαλμοῖς, καὶ τοῖς ὠσὶν ἀκούομεν.—Ταῦτα πάντα τοῖς ἡμετέροις αὐτῶν (with our own) ὀφθαλμοῖς εἶδομεν.—Ὁ γέρον οὐ βαίνει ἄνευ βακτηρίας.—Οὐδεὶς ἀκούει ἄνευ ὠτῶν.—Τὸ τῆς κόρης πρόσωπον καλὸν ἐστίν.—Πάντες ἄνθρωποι ἔχουσιν ὦτα, καὶ ὀφθαλμοὺς καὶ πόδας καὶ χεῖρας.—Τὸ ῥόδον οὐχ οὕτω καλὸν ἐστίν ὡς τὸ πρόσωπον καὶ αἱ παρειαὶ τῆς κόρης.—Εὗρηκα τὸν υἱόν.—Ὁ ἐργάτης ἔσχικε πάντα ταῦτα τὰ μεγάλα δένδρα.

II. *Render into Greek.*

To whom has the father written all these letters?—To his son.—To the good stranger.—Who has loved the stranger?—Nobody has loved him.—How many ears has the boy?—He has one ear and two tongues.—Other men (οἱ ἄλλοι ἄνθρωποι the rest of men) have two ears and only one tongue.—We have split the trees and pursued the wild beasts.—We have sent as many letters as we have written.—The boy has laughed at (ἐπὶ) all these things.—We have always admired the wise (man).—The orator has showed to us (ἡμῖν, πρὸς ἡμᾶς) that these things are so.—Nobody sees without eyes.—We do not walk without feet.—We hear because we have ears.—We see with our (τοῖς) eyes.—There is nothing in my eye except a thorn.—The maiden has roses and lilies on her cheeks.

FIFTY-THIRD LESSON.

201. *The Perfect Indicative (continued.)*

Many Perfects are formed like the Fut. from obsolete roots, or otherwise somewhat irregularly; as,

Pres.	Fut.	Perf.	
βαίνω	βήσομαι	βέβηκαῖ,	have gone.
τρέχω	δραμοῦμαι	δεδράμηκαῖ,	have run.
ἔρχομαι	(ἐλεύσομαι)	ἐλήλυθαῖ,	have come.
πίπτω	πεσοῦμαι	πέπτωκαῖ,	have fallen.
φίπτω	φίπω	not used.	

ἀκούω	ἀκούσομαι	ἀκήκοᾶ	have heard.
ὄραω	ὄψομαι (οπ)	ὥρακαᾶ	have seen.
λέγω	λέξω	εἶρηκαᾶ (ῥέω)	have said, spoken.
but συλλέγω	συλλέξω	συνείλοχαᾶ	have collected.
ἔχω	ἔξω or σχήσω	ἔσχηκαᾶ	have had.
πίνω	πίομαι	πέπωκαᾶ	have drunk.
ἐσθίω	ἔδομαι	ἐδήδοκαᾶ	have eaten.
λαμβάνω	λήψομαι	εἵληφαᾶ	have taken, caught.
μένω	μενῶ	μεμείνηκαᾶ	have remained.
ῥέω	ῥυήσομαι	ῥέῳήκαᾶ	have flowed.
φεύγω	φεύξομαι	πέφευγαᾶ	have fled.

REM. 1.—The prefix ἀκ-ήκοα, ἐλ-ήλυθαᾶ, ἐδ-ήδοκα is called the *Attic* reduplication.

REM. 2.—A few Perfects retain the letter of the root and are called 2 Perf., as πέφευγα for πέψευχα, ἀκήκοα, for ἡκούκα, ἐλήλυθαᾶ for ἐλήλυκαᾶ. Some verbs have both the 1 and 2 Perf., but generally with different meanings.

συνῥέω, *run, flow together.*
 συνῥέρον, *was flowing together.*
 συνῥυήσομαι.
 συνεῤῥύηκαᾶ.

οἱ ποταμοὶ συνῥέουσιν, ὥσπερ ἀκήκοα οὕτω καὶ ἑώρακα,		the rivers run together. just as I have heard, so also I have seen.
--	--	---

202. τὸ σῶμα (stem σωματ), *the body*.

SING.	DUAL.	PLUR.
N. σῶμα G. σώματος D. σώματι A. σῶμα V. σῶμα	N. A. V. σώματε G. D. σώματιν	N. σώματᾱ G. σώματων D. σώμασιν(ν) A. σώματᾱ V. σώματᾱ

So, τὸ στόμα, *the mouth*.τὸ αἷμα, *the blood*.τὸ χεῖμα, *the thing*.χεῖματᾱ (Pl.) *possessions, money*.

REM.—All nouns of Decl. 3 with Gen. in ατος are Neut.

πόσα χρήματα, { how much money?
 πόσον ἀργύριον, {
 πολλὰ, ὀλίγα χρήματα, | much, little money.

203. EXERCISES.

I. *Render into English.*

Τί ἐώρακας;—Οὐδὲν ἐώρακα πλὴν τούτων
 δυοῖν αἰλούρων.—Οἱ παῖδες ἐωράκασιν πέντε κό-
 ρακας ἐπὶ τῆς οὐκῆς ταύτης.—Οἱ Ἕλληνες τὸν πο-
 ταμὸν διαβεβήκασιν καὶ δεῦρο ἤδη (already) ἐλη-
 λύθασιν.—Οἱ ποιμένες καὶ λύκον ἐωράκασιν, καὶ
 εἰς τὴν κώμην πεφεύγασιν.—Τὸ αἷμα ρεῖ διὰ τοῦ
 σώματος.—Ἡ τοῦτου τοῦ νεανίου γλῶσσα.—Τὰ

ᾠτα τοῦ νεανίου εἰς τὴν γλῶσσαν συνεῤύηκεν.—
 Ὡ νεανία, δύο ᾠτα ἔχομεν καὶ μίαν μόνην γλῶσ-
 σαν.—Καὶ τὴν βροντὴν ἀκηκόαμεν, καὶ τὴν ἀσ-
 τραπὴν ἐωράκαμεν.—Ὁ θηρευτὴς οὐ τοσοῦτους
 λέοντας εἵληφεν ὅσους δεδίωχεν.—Καλὸν σῶμα.
 —Ἐν τῷ στόματι τῷ τοῦ κόλακός ἐστιν ἰός.—Οὐ
 μόνον ἐν τῷ στόματι, ἀλλὰ καὶ ἐν τῇ ψυχῇ.—Τὸ
 σῶμα ἔχει ὅσα καὶ αἷμα.—Οὗτος ὁ ἔμπορος ἔχει
 πολλὰ χρήματα.

II. *Render into Greek.*

How much money have you in the chest?—Much.
 —There is much blood in the body.—Much blood flows
 through all the body.—The mouth has one tongue and
 many teeth.—We eat and drink with our mouth (τῷ
 στόματι).—Just as we see with our eyes and hear with our
 ears, so we eat with our mouth.—We have both eaten
 and drunk.—The shepherd has seen the wolf and fled.—
 The wolf has seen the shepherd and fled.—We have ad-
 mired the beautiful face of the maiden, and the wisdom
 of the orator.—Nobody eats without teeth.—The orator
 has not spoken without a tongue.—I have caught all
 these squirrels.—The disciple has collected all these
 books.—How wise is the scholar!—How happy the just!
 —How miserable the unjust!—How white are the teeth,
 and how beautiful the cheeks of the maiden!—This
 young man's ears have run together into his (the) tongue.
 —We have stayed a long time.

FIFTY-FOURTH LESSON.

204. *κατά, down.* A Preposition.
κατὰ τοῦ, τόν, (Governs Gen and Acc.)

A. κατὰ τοῦ, down from, down in respect to.

(a) *Down from, κατὰ τῶν πετρῶν,* down from the rocks.

(b) *Down in respect to = under, κατὰ τῆς γῆς,* under the earth.

(c) *Down in respect to = against (of speaking &c.), λέγω κατὰ σοῦ,* I speak against you.

B. κατὰ τόν, pertaining to, belonging to (without intimate connection); variously modified by *place, time, motion, rest, &c.*

οἱ καθ' ἡμᾶς, those pertaining to us,	{	locally, those near, opposite us.
κατ' ἐκεῖνον τὸν χρόνον,		temporally, those of our time.
		at that time (pertaining to that time).
κατὰ τὸν πόδα,		at, on the foot.
κατὰ τούτους τοὺς λόγους,		according to these words.
κατὰ γῆν καὶ κατὰ θάλασσαν,		by land and by sea.

☞ *Note.*—*ἀνά* denotes *diffusion, over, throughout.*
κατά, contact at a point, *at, on, &c.*
ἀνὰ θάλασσαν, over the sea.
κατὰ θάλασσαν, by sea.

205. The Acc. with or without *κατά* is often used to limit a general statement.

δάκνει με (κατὰ) τὸν πόδα,	he bites me on the foot.
καλὸς τὸ πρόσωπον,	beautiful in the face.
ἀγαθὸς πάντα,	good in all things.

καταβαίνω,	<i>I go down, descend.</i>
ἀλγέω ἀλγῶ,	<i>I am pained.</i>
ἡ κλίμαξ, αὐλὸς,	<i>the ladder, stair-case</i> { like κόραξ.
ἡ σὰρξ, κὼς,	<i>the flesh.</i>
ἐνεκά,	<i>for the sake of</i> (Governs the Gen.)
ἐναντίον,	<i>in presence of.</i> “

ἀλγῶ τὴν κεφαλὴν,	I have a pain in my head.
καταβέβηκα κατὰ τῆς κλίμα-	I have come down the stair-
κος,	case.
κατέδραμε κατὰ τοῦ λόφου,	he ran down the hill.
ἐνεκα τούτων, τούτων ἐνεκα,	for the sake of these things.
ἐναντίον ἐμοῦ, ἐμοῦ ἐναντίον,	in my presence.

REM.—*ἔνεκα* and *ἐναντίον* may either precede or follow the word which they govern.

206. EXERCISES.

I. Render into English.

Ὁ ἄνθρωπος καταπίπτει (falls down).—Τὰ μῆλα εἰς τὴν κρήνην κατέπεσεν.—Ἡ σφαῖρα πίπτει κατὰ τῶν πετρῶν.—Οἱ δύο ἵπποι κατὰ τῶν πετρῶν ἔπεσον.—Μὴ ὁ παῖς κατὰ τῆς κλίμακος

πεσείται;—Οἱ νεανίαί ξύλα κατὰ τῆς ὀροφῆς
 ἔρριπτον.—Κατ' ἐκείνον τὸν χρόνον ἐγὼ οἶκαδε
 ἐπορευόμην.—Ὁ σκίουρος τὸν παῖδα κατὰ τὸν
 δάκτυλον δέδηχεν.—Ἡ κόρη ἀλγεῖ τὴν κεφαλὴν.
 —Ὅτε ὁ νεανίας τὴν κόρην ὄρᾳ, τὴν καρδίαν
 ἀλγεῖ.—Ὁ ῥήτωρ ταῦτα πάντα εὖ εἴρηκεν.—Κατὰ
 τίνος ταῦτα ἔλεξεν;—Κατὰ τοῦ ἀδίκου γείτονος.
 —Ταῦτα κατ' οὐδενὸς λέγω.—Οἱ θηρευταὶ τὰ
 κατ' ἑαυτοὺς θηρία αἰὲ διώκουσιν.—Ἡ σὰρξ καὶ
 τὰ ὀστά.—Τὸ σῶμα σάρκα ἔχει καὶ αἷμα.—Ταῦ-
 τα ἐναντίον πάντων λέγομεν ἀγαθοῦ τινος ἕνεκα.

II. *Render into Greek.*

The stair-case.—The cat will descend the stair-case.
 —The young men will run down this hill.—The flatter-
 er says these things against me.—The raven eats the
 body.—The flatterer eats the soul.—We have drunk so
 much wine and eaten so much bread.—The wolf eats
 flesh with his teeth.—At those times the young men
 were pursuing peacocks.—I have a pain in my hand.—
 The maiden is beautiful in the face.—The boy has a
 pain in his eye.—By land and by sea.—The thief has
 struck me on my foot (κατὰ τὸν πόδα).—According to
 these words.—The orator speaks well.—He has spoken
 well.—I have laughed at these things.—God is just in
 all things.—In the soul of the unjust (man) is poison.—
 The blood runs through the flesh and the bones.

FIFTY-FIFTH LESSON.

207. ποτέ, *once, at some time, ever* (enclitic).
 οὔποτε, }
 οὐδέποτε, } *not at any time, never.*
 οὐδεπώποτε, }

REM.—οὐδεπώποτε is not used of *future* time ; οὐδέποτε
rarely of *past* time.

τίς ποτε ; who in the world ? who, I pray ?
 τί ποτε ; what in the world ? what, I pray ?
 τί ποτε ; (more spiritedly for διὰ τί) why in the
 world ? why, I pray ?
 ποῦ ποτε ; where in the world ?

οὔποτε αὐτὸν ὄψομαι,
 οὐδεπώποτε εἶώρακα,
 οὐδεὶς πώποτε εἶώρακεν,
 τί ποτε λέγεις ;

τί ποτε λέγεις ταῦτα ;

I shall never see him.
 I have never seen.
 no one has ever seen.
 what in the world are you say-
 ing ?
 why in the world do you say
 this ?

ὁ ἀντίχειρ } *the thumb.*
 ὁ μέγας δάκτυλος, }
 ποδὸς δάκτυλος, } *a toe.*
 ὁ τοῦ ποδὸς δάκτυλος, } *the toe.*
 οἱ ποδῶν δάκτυλοι, } *the toes.*

208. ὁ μὲν—ὁ δέ, *the one—the other.*
 οἱ μὲν—οἱ δέ, *some—others.*
 μὲν, *indeed, to be sure* (concessive).
 δέ, *but, and* (usual correlative of μὲν).

σοφὸς μὲν, κακὸς δέ,
 μικρὸς μὲν, καλὸς δέ,
 ἐγὼ μὲν γράφω, σὺ δὲ λέγεις,

γράφεις μὲν, λέγεις δε οὐ,

τότε μὲν ἐδίωκον, νῦν δὲ
 φεύγω,

wise indeed, but wicked.
 small it is true, but beautiful.
 I indeed write, but (and) you
 speak.
 you write indeed, but do not
 speak.
 then indeed I was pursuing,
 but now I flee.

209. Observe 1.—μὲν is *indeed, to be sure, it is true*, never in their *emphatic*, but only in their *concessive* meaning; *εἶχον μὲν ποτε, νῦν δ' οὐκέτι ἔχω, I had it is true once, but now I have no longer.*

2. The force of μὲν is often too slight to be *rendered* into English, but it should *always* be noticed, and if in no other way, indicated by the tone of the voice.

210. ὁ ἐνιαυτός, οὐ, *the year.*
 ἡ νύξ, *the night.*

(stem νυκτ.)

SING.	DUAL.	PLUR.
N. νύξ	N. A. V. νύκτε G. D. νυκτοῖν	N. νύκτες
G. νυκτός		G. νυκτῶν
D. νυκτί		D. νυξί(ν)
A. νύκτᾱ		A. νύκτας
V. νύξ		V. νύκτες

νυκτός, τῆς νυκτός,
ἐν τῇ νυκτί,
τὴν νύκτα, νύκτα,

ἡμέρας καὶ νυκτός,
καθ' ἐκάστην νύκτα, ἡμέραν,
καθ' ἡμέραν,
κατὰ νύκτα
κατὰ μῆνα, κατ' ἐνιαυτόν,
καθ' ἓν, κατὰ δύο

by night.
in the night.
during the night, during a
night.
by day and by night.
each night, day.
daily, day by day.
nightly, night by night.
monthly, yearly.
one by one, two by two.

211. μέσος, η, ον, *middle*.

μέσον ἡμέρας,

ἄμφι οὐ περὶ μέσον ἡμέρας,
ἄμφι, περὶ μέσας νύκτας,
μέσαι νύκτες ἦσαν,
ἤδη περὶ μέσας νύκτας ἦσαν,

mid-day (the middle of the
day).
about mid-day.
about midnight.
it was midnight.
already it was about midnight.

ὁ μέσος ποταμός,

μέσος ὁ ποταμός,
τὸ μέσον τοῦ ποταμοῦ,
ἐν τῇ μέσῃ οἰκίᾳ ἔσμεν,

the middle (or intervening)
river.
the middle of the river.
we are in the middle (inter-
vening) house.

REM.—ὁ μέσος and μέσος ὁ, like ὁ μόνος, μόνος ὁ, Less.
XXV. (94); thus,

ὁ μόνος υἱός,
μόνος ὁ υἱός,
ὁ μέσος ποταμός,
μέσος ὁ ποταμός,
ὁ ποταμὸς μέσος,

the only son.
the son alone.
the middle river.
the river middle, where it is
middle, i. e. the middle of
the river.

212. EXERCISES.

I. *Render into English.*

Ὁ ἐνιαυτός.—Πᾶς ἐνιαυτός.—Πάντες οἱ ἐνιαυτοί.—Τοῦτον τὸν ἐνιαυτόν.—Τί ποτε ἔλεξεν ὁ ῥήτωρ;—Ἐλεξεν ὅτι ὁ θεὸς μόνος ἐστὶ μέγας.—Οἱ μὲν ἀγαθοὶ μακάριοι, οἱ δὲ κακοὶ ἄθλιοι εἰδιν.—Ὁ μὲν πατήρ νυκτὸς ἐπιστολὰς γράφει, ἐγὼ δὲ ἡμέρας.—Πότε ἦλθον οἱ κλέπται;—Ἀμφὶ μέσας νύκτας ἦλθον.—Ἢδη ἀμφὶ μέσον ἡμέρας ἦν ὅτε τὴν βροντὴν ἠκούσαμεν.—Οἱ θηρευταὶ θηρία διώκουσι καθ' ἡμέραν καὶ κατὰ νύκτα.—Οἱ φίλοι ἡμῶν ἔρχονται, οἱ μὲν κατὰ μῆνα, οἱ δὲ καθ' ἐνιαυτόν.—Ὁ μὲν ποιμὴν διώκει, ὁ δὲ λύκος φεύγει.—Σὺ μὲν κατὰ τὴν κεφαλὴν ἀλγείς, ἐγὼ δὲ κατὰ τὸν πόδα.—Πότερα τὸν ἐμὸν πῶλον εὗρηκας, ἢ τὸν τοῦ ἀδελφοῦ μου;—Τὸν μὲν σὸν εὗρηκα, τὸν δὲ ἐκείνου, οὔ.—Ποτὲ μὲν οἶνον ἔπινον, νῦν δὲ οὐκέτι πίνω.—Τρεῖς γέφυραί εἰδιν ἐνταῦθα.—Ἡ μέση γέφυρά ἐστι καλή.—Ἡ μέση γέφυρα κεῖται ἐν μέσῃ τῇ λίμνῃ.

II. *Render into Greek.*

Where in the world is my father?—He is writing in the house.—When does he write?—By day and by night.—The thief comes nightly.—The huntsmen go forth

into the woods every month (καθ' ἑκάστην μῆνα).—The shepherds pursue the wolves annually.—It is clear that the stranger has stayed many months.—The middle of the garden.—The fountain lies in the middle of the garden.—The middle field lies in the middle of the plain.—About midnight.—Who will come about mid-day?—Nobody but my neighbor.—It was already about mid-day when the stranger came.—How long (πόσον χρόνον) did he stay?—Six months.—He stayed a year.—He stayed a day and a night.—The nights are not so long as the days.—Some say these things, others those.—I indeed sit, but you run.—We (indeed) pursue, and you flee.

FIFTY-SIXTH LESSON.

213. *The Relative Pronoun.*

ὅς, ἣ, ὅ, *who, which, what*, (like ἄλλος.)

ὁ νεανίας ὃν ὁρῶ,
τὸ ποτήριον ὃ ἔχω,
αἱ οἰκίαι ἐν αἷς κάθονται,
ἀκούω ἃ λέγεις,
ἀκούω πάντα ἃ λέγεις,
ἀκούω πάντα ὅσα λέγεις,
πάντες ὅσοι,
πάντες οἱ

the young man whom I see.
the cup which I have.
the houses in which they sit.
I hear what (things) you say.
I hear all that you say.
all who.

214. μέχρῃς and μέχρι, } *until, up to, clear to.*
 ἕως,

μέχρι τούτου τοῦ χρόνου,

up to, until this time.

μέχρι τῆς θαλάσσης,

clear to, as far as the *sea*.

μέχρις ἐνταῦθα,

up to here.

μέχρι τούτου,

up to this.

μέχρις οὐ,

up to where, until where.

μέχρις ἑσπέρας,

} until evening.

μέχρι τῆς ἑσπέρας,

until you came.

ἕως (μέχρις) ἤλθες,

up to this point I heard, until.

μέχρι τούτου ἤκουον ἕως,

215. ἐν ᾧ (χρόνῳ), in what time = *while*.
 ἕως, so long as, *while*.

ἤλθες ἐν ᾧ ἔγραφον,

you came while I was writing.

ἔμεινες ἕως ἔγραφον,

you stayed while (so long as) I
 was writing.

ἕως μενοῦμεν, λέξι,

he will speak so long as we
 shall stay.

ἐν τούτῳ τῷ χρόνῳ,
 ἐν τούτῳ,

in this time, meanwhile.
 meanwhile.

216. ὁ πατήρ, *the father*,

Drops *ε* in some of its cases and changes the accent.

SING.	DUAL.	PLUR.
N. πατήρ		N. πατέρες
G. πατρός (πατέρος)	N.A.V. πατέρες	G. πατέρων
D. πατρί (πατέρι)	G. D. πατέροιν	D. πατράσι(ν)
A. πατέρᾱ		A. πατέρᾱς
V. πάτερ		V. πατέρες

So ἡ μήτηρ, *the mother*.

ἡ θυγάτηρ, *the daughter*.

My father and mother. $\left\{ \begin{array}{l} \text{ὁ πατήρ καὶ ἡ μήτηρ μου.} \\ \text{ὁ πατήρ μου, καὶ ἡ μήτηρ.} \end{array} \right.$

REM.—Observe Voc. irreg. *πάτερ* for *πατήρ*. See LESS.

XLI. (153); but *μήτερ* is regular.

217. μέλας, black.

SING.		
N. μέλας	μέλαινα	μέλαν
G. μέλανος	μελαίνης	μέλανος
D. μελανι	μελαίνῃ	μέλανι
A. μέλανα	μέλαιναν	μέλαν
V. μέλας	μέλαινα	μέλαν
DUAL.		
N. A. V. μέλανε	μελαίνα	μέλανε
G. D. μελάνοιν	μελαίναιν	μελάνοιν
PLUR.		
N. μέλανε	μέλαιναι	μέλανά
G. μελάνων	μελαινῶν	μελάνων
D. μελασι(ν)	μελαίनाις	μέλασι(ν)
A. μέλανάς	μελαίνας	μέλανά
V. μέλανε	μέλαιναι	μέλανά

ἐρυθρός, ῥ, ὄν, red.

218. EXERCISES.

I. Render into English.

Ὁ κόραξ μέλας ἐστίν.—Ὁ κόραξ ὃν σὺ ἐν τῇ
χειρὶ ἔχεις οὐχ οὕτω μέλας ἐστίν ὥς ὁ ἐν ἐκείνῃ
τῇ ὕλῃ.—Ὁ κόραξ οὐχ οὕτω μέλας ἐστίν ὥς ὁ

κόλαξ.—Ἡ τοῦ κόλακος καρδία μέλαινα.—Ὁ ἐν τῷ ποτηρίῳ οἶνος ἐρυθρός ἐστίν.—Ἡ μὲν ἐμὴ χλαῖνα μέλαινά ἐστίν, ἡ δὲ σὴ, ἐρυθρά.—Ὡς μέλανες οὗτοι οἱ κόρακες!—Τὰ μὲν ῥόδα ἃ ἔχει ἡ κόρη, ἐρυθρά ἐστίν, τὰ δὲ ἴα, μέλανα.—Πόσον χρόνον ἐμείνατε ἐπὶ τοῦ λόφου;—Ἐμείναμεν ἐπ' αὐτοῦ ἕως τὴν βροντὴν ἠκούσαμεν.—Ἐμείναμεν μέχρι τῆς ἐσπέρας.—Οἱ θηρευταὶ τὰ θηρία μέχρι τῆς λίμνης διώξονται.—Ἐν ᾧ ὑμεῖς ἐγράφετε, ἡμεῖς ἐγγὺς τῆς κρήνης ἐπαίζομεν.—Ἔως ἔλεγον οἱ ῥήτορες, τοσοῦτον χρόνον ἡμεῖς ἠκούομεν.—Οἱ ξένοι ἐκάθηντο τρεῖς ἡμέρας ἐν τῇ οἰκίᾳ, ἕως ἥλθον ἐγώ.—Ἐγὼ καὶ ἡ θυγάτηρ μου.—Ὁ πατήρ ἔχει τρεῖς θυγατέρας.—Οἱ φίλοι ἡμῶν μέχρι μὲν τῆς ἑω μενοῦσι, τότε δὲ ἀπίασιν.—Οὐ τὰ αὐτὰ πάλαι ἔλεγεσ ἃ νῦν λέγεις.

II. *Render into Greek.*

My daughter.—I have seen my daughter.—When did you see your (the) daughter?—On the same day on which (τῇ αὐτῇ ἡμέρᾳ ᾗ) I sent letters to my son.—My daughter stayed six or seven days.—She stayed until evening.—We were pursuing the wild beasts until morning.—We pursued them clear to the sea.—While we were writing, the hunter was eating and drinking.—So long as the orator was speaking, the boy was pursuing squirrels and peacocks.—Black squirrels.—Some squirrels (τῶν σκιοῦρων οἱ μὲν) are black, others red.—Of faces some

are black, others white.—Nothing is so black as the soul of the wicked (man).—I see my father and mother.—The father sends many letters to his daughter.—The face of this flatterer (τὸ μὲν τούτου τοῦ κόλακος πρόσωπον) is white, but his (the) soul is black.

FIFTY-SEVENTH LESSON.

219. *The Pluperfect Indicative Active.*

The Pluperfect Active is formed from the Perfect; thus,

	γέγραφα,	<i>I have written.</i>
Pluperf.	ἔγεγραφεῖν,	<i>I had written.</i>
	δεδράμηκα,	<i>I have run.</i>
	ἔδεδραμήκειν,	<i>I had run.</i>
	ἔσχικα,	<i>I have split.</i>
	ἔσχικειν,	<i>I had split.</i>
	ἤκηκοα,	<i>I have heard.</i>
	ἤκηκόειν,	<i>I had heard.</i>

Thus, the Pluperfect ends in *ειν* for *α* and prefixes the augment to the reduplication of the Perfect. If the Perfect has no reduplication, the prefix of both is the same; as,

Perf.	ἑώρακᾶ, have seen,	Pluperf.	ἑωράκειν, had seen.
"	εἴληψᾶ, have taken,	"	εἵληψεν, had taken.
"	ἐρρόνυκα, have flowed,	"	ἑρρόνυκειν, had flowed.
"	εὑρηκα, have found.	"	εὔρηκειν, had found.
"	εἶρηκα, have said.	"	εἶρήκειν, had said.

220. Inflection of the Pluperf.

Sing. ἐγεγραῖφ-	εις,	ει,
	ειπον,	είτην.
εμεν,	ειτε,	εισαν or εσαν.

I had sent,	ἔπεπόμφειν.
We had collected,	συνειλόχευμεν.
He had already fled,	ἤδη ἐπεφύγει.
He had escaped,	ἄπεπεφύγει.
He had come when I was de- parting,	ἐηλύθει ὅτε ἀπήειν.

221. Specimens of the entire Indicative Active.

Pres. & Imperf. πέμπω,	ἔπεμπον,	am sending, was sending.
Fut. & 1 Aor. πέμψω,	ἔπεμψα,	shall send, sent.
Perf. & Pluperf. πέπομφα,	ἔπεπόμφειν,	have sent, had sent.

Pres. & Imperf. πίπτω,	ἔπιπτον,	am falling, was falling.
Fut. & 2 Aor. πεσοῦμαι,	ἔπεσον,	shall fall, fell.
Perf. & Pluperf. πέπτωκα,	ἐπεπτώκειν,	have fallen, had fallen.

Pres. & Impf. εὑρίσκω,	εὔρισκον,	find, am finding; was finding.
Fut. & 2 Aor. εὑρήσω,	εὔρον,	shall find, found.
Perf. & Plupf. εὑρηκα,	εὔρηκειν,	have found, had found.

Pres. & Imperf. δάκνω,	ἔδακνον,	am biting, was biting.
Fut. & 2 Aor. δήξομαι,	ἔδᾱκον,	shall bite, bit.
Perf. & Pluperf. διέδηχα,	ἔεδήχευιν,	have bitten, had bitten.

ζητέω, ζητῶ, *I seek, look for* (like φιλέω).

res. & Imperf.	ζητέω,	ἐζήτεον,	<i>am seeking, was seeking.</i>
	ζητῶ,	ἐζήτουν,	
ut. & 1 Aor.	ζητήσω,	ἐζητήσα,	<i>shall seek, sought.</i>
erf. & Pluperf.	ἐζήτηκα,	ἐζήτηκειν,	<i>have sought, had sought.</i>

222. εἰ, *if.*

ἡ ῥίς, *the nose.*

SING.	DUAL.	PLUR.
N. ῥίς	N. A. V. ῥῖνε G. D. ῥίνοϊν	N. ῥῖνες
G. ῥινός		G. ῥινῶν
D. ῥινί		D. ῥισί(ν)
A. ῥινᾶ		A. ῥινᾶς
V. ῥίν		V. ῥίνες

ἰ ταῦτα λέγει, σοφός ἐστιν,
ἰ ὀφθαλμοὺς ἔξει, ὄψεται,
ἰ σεληλύθειμεν εἰς τὴν οἰκίαν,
ἔξιμεν ἐκ τῆς οἰκίας,
ἰ σήειν εἰς τὴν ὕλην.

if he says this he is wise.
he shall have eyes, he will see.
we had entered into the house.
we shall go out of the house.
I was entering into the forest.

223. EXERCISES.

I. Render into English.

Γέγραφα τὴν ἐπιστολήν.—Οὐ τότε τοσαύτας ἐπιστολὰς ἐγγράφειν ὅσας νῦν γέγραφα.—Λεδρά-
μηκα.—Ὁ παῖς ἐδεδραμήκει.—Εἰ χθὲς ἔδραμε,
καὶ (also) πάλιν αὐρίον δραμεῖται.—Τὸν κόρακα

ἑώρακα.—Τὸν μὲν μέλανα κόρακα ὄψομαι, τὸν δὲ λευκόν, οὐ.—Οὐπὼ τὴν βροντὴν ἀκηκόειν οὔτε τὴν ἀστραπὴν ἑωράκειν, ὅτε τὴν γέφυραν διέβητε.—Ἦδη διεβεβήκατε ὅτε ἐγὼ ἐν τῷ κήπῳ ἦν.—Εἰ ζητεῖς, εὐρίσκεις.—Εἰ ζητήσεις τὴν χλαῖναν, εὐρήσεις αὐτήν.—Ὁ φίλος μου ἐζητᾷ τε καὶ εὐρήκει τὴν χλαῖναν.—Εἰλήφειν τὸ θηρίον.—Οἱ λέοντες ἐπεφύγεσαν.—Ὁ λύκος ἤδη ἐπεφύγει ὅτε ὁ ποιμὴν προσῆλθεν.—Τὰ μῆλα πίπτει.—Χθὲς ἔπιπτε μὲν τὰ μῆλα, οὐπὼ δὲ (but not yet) πάντα ἐπεπτώκει.—Ἡ ρίς.—Πάντες οἱ ἄνθρωποι μίαν ῥίνα καὶ δύο ὀφθαλμοὺς ἔχουσιν.—Ἡ τοῦ νεανίου ρίς μακρὰ ἐστίν.—Εἰ μακάριοι οἱ ἀγαθοί, ἄθλιοι οἱ κακοί.

II. *Render into Greek.*

A nose.—The nose.—A long nose.—The old man's nose is long.—This man's nose is not so long as mine.—I had come.—I had run.—We had written many letters.—We had not sent so many letters as we had written.—I am collecting books.—I am looking for a wedge.—I had not found so many wedges as I had looked for.—I had not drunk so much wine as my friend.—I had written my letter about mid-night.—The thieves were already entering into the house, when they saw the laborer.—I hear thunder.—I shall see the lightning.—If we

hear the thunder, we also (καί) see the lightning.—The squirrel will bite the child on the foot.—The cat had bitten the colt.—At day-break (ἀμα τῇ ἡμέρᾳ) I had sent away (ἀπεπεπόμφειν) the messenger.—The lake is ten stadia distant from the village.

FIFTY-EIGHTH LESSON.

224.	ποσάκις,	<i>how many times? how often?</i>
	τοσάκις,	<i>so many times, so often.</i>
	ὡσάκις (rel.)	<i>how many times, as often as.</i>
	πολλάκις,	<i>many times, often, frequently.</i>
	ἅπαξ,	<i>once.</i>
	δῖς,	<i>twice.</i>
	τρίς,	<i>thrice, three times.</i>
	τετραάκις,	<i>four times.</i>
	πεντάκις,	<i>five times.</i>
	ἑξάκις,	<i>six times.</i>
	δεκάκις,	<i>ten times.</i>

How often does he come?
 Not so often as I,
 They come twice a day,
 Not even once a day,
 Many times a year,
 How many times a night?

ποσάκις ἔρχεται;
 οὐ(τοσάκις)ὡσάκις ἐγώ.
 δῖς ἔρχονται τῆς ἡμέρας.
 οἰδὲ ἅπαξ τῆς ἡμέρας.
 πολλάκις τοῦ ἐνιαυτοῦ.
 ποσάκις τῆς νυκτός;

225. πρότερον (πρό), *before, previously.*
 ὕστερον, *afterward.*

A little before,	ὀλίγον πρότερον. ὀλίγω πρότερον, (before by a little).
A little afterwards or after,	μικρὸν πρότερον. ὀλίγον ὕστερον. ὀλίγω ὕστερον. μικρὸν ὕστερον.
Much before,	πολὺν πρότερον. πολλῷ πρότερον (before by much.
Much after,	πολὺν ὕστερον. πολλῷ ὕστερον.
A long time before,	πολλῷ χρόνῳ πρότερον. (Gr. before by much time.)
Not many days after,	οὐ πολλαῖς ἡμέραις ὕστερον.
On the day before,	τῇ προτεραίᾳ (ἡμέρᾳ).
On the day after,	τῇ πρόσθεν ἡμέρᾳ.
On the day before these things,	τῇ ὑστεραίᾳ (ἡμέρᾳ).
On the day after the hunt,	τῇ προτεραίᾳ τούτων.
Within ten days,	τῇ ὑστεραίᾳ τῆς θήρας. δέκα ἡμερῶν.

226. ἡ θήρᾱ, ᾱς, *the hunt, chase.*
 ὁ θηρευτής, οὔ, *the hunter, huntsman.*
 ὁ θηρᾱτής, οὔ, *I hunt, am hunting.*
 θηράω, ὦ,

Pres. & Impf.	θηράω ὦ, ἐθήρᾱον, ὦν, <i>I hunt, was hunting.</i>
Fut. & 1 Aor.	θηρᾱσω, ἐθήρᾱσᾶ, <i>I shall hunt, hunted.</i>
	θηρᾱσομαι.
Perf. & Plupf.	τεθήρᾱκᾶ, ἐτεθήρᾱκειν, <i>have hunted, had hunted.</i>
	ἄγριος, ᾱ, ον, <i>wild, fierce.</i>

λέοντας θηρώμεν,
θηράσομαι ἀπὸ (ἀφ') ἵππου,

ἐξῆμεν ἐπὶ τὴν θήραν,

we hunt lions.

I shall hunt from a horse — on horseback.

we used to go forth to the chase.

227. EXERCISES.

I. Render into English.

Ὁ λύκος ἄγριόν ἐστι θηρίον.—Οἱ νεανίαὶ οὗτοι θηρευταὶ εἰσιν.—Οἱ θηρευταὶ οὗτοι θηρῶσιν ἀφ' ἵππουλέοντας, καὶ ἄρκτους, καὶ πολλὰ ἄλλα θηρία.—Ποσάκις ἐξέρχονται οἱ νεανίαὶ ἐπὶ τὴν θήραν;—Καθ' ἡμέραν ἐξέρχονται.—Ἐκεῖνοι μὲν δις τοῦ μηνός ἐξέρχονται, ἡμεῖς δὲ καθ' ἐκάστην ἡμέραν.—Πρότερον μὲν δεκάκις τοῦ ἐνιαυτοῦ ἐξῆεσαν, νῦν δὲ μόνον δις, ἢ καὶ (even) ἅπαξ τοῦ ἐνιαυτοῦ ἐξέρχονται.—Πρωὶ μὲν ἐξέρχονται, πᾶσαν δὲ τὴν ἡμέραν θηρῶσιν.—Ποσάκις τῆς νυκτός ἔρχεται ὁ κλέπτης;—Δις ἢ τρις τῆς νυκτός.—Ὑμεῖς μὲν ὀλίγον πρότερον ἤλθετε, ἡμεῖς δὲ μικρὸν ὕστερον.—Τῇ ὑστεραίᾳ τῆς θήρας τὴν γέφυραν διέβημεν.—Ὑμεῖς αὐρίον τὴν θάλασσαν διαβήσεσθε, καὶ ἡμεῖς οὐ πολλαῖς ἡμέραις ὕστερον.

II. *Render into Greek.*

I eat and drink.—We eat bread and drink wine.—How often do you eat bread?—Twice a day.—Not so often now as formerly (ὡς πρότερον).—This (man) eats three times a day.—How many times a year does the father write to his daughter?—Many times a year.—Six times a month.—Once a day.—Either daily or monthly.—How often do the young men go out to the chase?—Formerly (indeed) they went out twice a month, but now only twice a year.—A little before.—A little after.—Not long after.—I came not many days before.—Who will pursue those fierce wild beasts?—Nobody except the hunter.—The bad (man) is a fierce wild beast.—No wild beast is so fierce as the unjust man (ἄδικος).—Some pursue good (τὰ ἀγαθὰ), others, evil.

FIFTY-NINTH LESSON.

228. *περί, around, about.* A Preposition.
περὶ τοῦ, τῷ, τόν, (Governs Gen. Dat and Acc.)
περὶ τοῦ, about, concerning.
περὶ τῷ, close about.
περὶ τόν, around, about (more loosely, toward about.)

λέγω περὶ τούτων,

ζώνη περὶ τῷ σώματι,
 αἱ περὶ τὸν ποταμὸν κῶμαι,

I speak about, concerning these things.

a girdle about the body.
 the villages about the river.

229. οἰκέω οἰκῶ, *I dwell, inhabit.*
 ὄκον ὄκον, *was dwelling, &c.*

οἰκοῦμεν τὰς κώμας, | we inhabit the villages.
 οἰκοῦσι περὶ τὴν θάλασσαν, | they dwell about the sea.

230. ἀμφὶ (like περὶ) *about* (lit. *on both sides of*).

ἀμφὶ τὴν λίμνην, | about the lake.
 ἀμφὶ τινος λέγεις, | you speak about something.

REM.—ἀμφὶ is much less common in prose than περὶ.

231. ὁ ἀνὴρ, *the man.* ἡ γυνή, *the woman.*

SING.		
N.	ἀνὴρ	γυνή
G.	(ἀνέρος) ἀνδρός	γυναικός
D.	(ἀνέρι) ἀνδρί	γυναικί
A.	(ἀνέρᾳ) ἄνδρα	γυναικᾶ
V.	ἄνερ see πάτερ (216)	γύναι
DUAL		
N. A. V.	(ἀνέρε) ἄνδρε	γυναικε
G. D.	(ἀνέροιῃ) ἀνδροῖν	γυναικοῖν
PLUR.		
N.	(ἀνέρες) ἄνδρες	γυναικες
G.	(ἀνέρων) ἀνδρῶν	γυναικῶν
D.	ἀνδράσι(ν)	γυναιξί(ν)
A.	(ἀνέρεσσι) ἄνδράς	γυναικᾶς
V.	(ἀνέρες) ἄνδρες	γυναικες

REM.—ἀνὴρ, *a man*, in distinction from a *woman* or a *boy*,
 ἄνθρωπος, *a man, a human being*, in distinction from
 other animals.

232. $\left. \begin{array}{l} \text{ἐπεὶ,} \\ \text{ἐπειδὴ,} \end{array} \right\} \text{since, after that, when.}$

Since you say this,
 Since these things are so,
 After he had said this he came,
 When they saw this they
 laughed,
 As they heard this they
 laughed,
 After I had written,

$\left. \begin{array}{l} \text{ἐπεὶ τοῦτο λέγεις.} \\ \text{ἐπειδὴ (ἐπεὶ) ταῦτα οὕτως ἔχει.} \\ \text{ἐπειδὴ ταῦτα ἔλεξεν, ἦλθεν.} \\ \text{ἐπεὶ τοῦτ' εἶδον, ἐγέλασαν.} \\ \text{ὥς τοῦτ' ἤκουσαν, ἐγέλασαν.} \\ \text{ἐπειδὴ ἐγγράφειν.} \end{array} \right\}$

REM.—ὅτε means *at the time when*.

ἐπειδὴ, *when, after that*, in the order of events.

233. EXERCISES.

I. Render into English.

Περὶ τίνος ἀνθρώπου ταῦτα λέγεις;—Περὶ σοῦ.—Περὶ ἐμαυτοῦ.—Ταῦτα πάντα οὐ περὶ τοῦ (your) ἀδελφοῦ, ἀλλὰ περὶ σεαυτοῦ λέγεις.—Ἐχω τὴν χλαῖναν περὶ τῷ ἐμαυτοῦ σώματι.—Ποῦ οἰκοῦσιν οὗτοι οἱ ἄνδρες;—Πρότερον μὲν περὶ τὴν θάλασσαν ὥκουν, νῦν δὲ ἐν τοῖς ἡμετέροις πεδίοις οἰκοῦσιν.—Πότε σοι προσῆλθον οἱ ξένοι;—Οὔτε χθές, οὔτε τῇ προτεραίᾳ ἦλθον, ἀλλὰ τῇ αὐτῇ ἡμέρᾳ ἣ ἀπῆλθον οἱ θηρευταί.—Ἐπεὶ ταῦτα οὕτως ἔχει, ἡμεῖς γελῶμεν.—Ἐπειδὴ ταῦτα εἰρηκας, πάντα εὖ ἔχει.—Ἐπειδὴ ὁ ποιμὴν τὸν λύκον εἶδεν, ἔφυγεν.—Ἐπειδὴ ἀνέβη ὁ θηρευτὴς ἐπὶ τὸν

λόφον, τί εἶδεν;—Οὐδὲν εἶδε πλὴν μιᾶς ἄρκτου.
 —Δύο ἄνδρες.—Ἀνὴρ ἀντὶ γυναικός.—Ἀνθρω-
 πος ἀντὶ ἀλόγου ζώου.—Ὅτε ὁ ἀνὴρ λέγει, ἡ γυνή
 ἀκούει.—Ἡ γυνή οὐχ οὕτω σοφὴ ἐστὶν ὥς ὁ ἀνὴρ.

II. Render into Greek.

This man.—The man and the woman.—The man
 and the wild beast.—The man is not so beautiful as the
 woman.—When the first man saw the first woman, he
 was happy.—Man is a rational animal.—We speak con-
 cerning the soul.—We have cloaks about our bodies.—
 The hunters were dwelling about the hills.—Since the
 young man is wise, he is happy.—After I saw the maid-
 en I wrote a letter to her.—Nobody but the wise is hap-
 py.—God is propitious to none except the good.—Since
 you say this (ταῦτα) you speak well.—Because the old
 man is good and wise, all men (πάντες) admire him.

SIXTIETH LESSON.

234. ὁ, ἡ ὄρνις, the bird.

SING.	DUAL.	PLUR.
N. ὄρνις	N. A. V. ὄρνιθε G. D. ὀρνίθοιν	N. ὄρνιθες
G. ὀρνίθους		G. ὀρνίθων
D. ὀρνίθι		D. ὀρνίσι(ν)
A. ὄρνιν (Poet. ὄρνιθα)		A. ὄρνιθας
V. ὄρνις		V. ὄρνιθες

Note—Barytone substantives in *ις* whose stem ends in a lingual mute (as ὄρνιθ, ἐλπίδ) make in prose the Acc. Sing. in *ν*.

235. ἡ ἀηδών, *the nightingale*.

- G. ἀηδόνοϛ and ἀηδοῦϛ.
 D. ἀηδοῖ.
 A. ἀηδόνα, &c. like χιών.
 ἡ χελιδών, ὄνοϛ, *the swallow*.
 D. χελιδοῖ, &c. like χιών.
-

	ᾄδω (ἀεῖδω) <i>I sing.</i>
Imperf.	ᾄδον, <i>was singing.</i>
Fut.	ᾄσομαι, <i>shall sing.</i>
1 Aor.	ᾄσα, <i>sang.</i>

236. μετὰ (μέσος), *among*. A Preposition.
 μετὰ τοῦ, τόν, (Governs Gen. and Acc.)
 μετὰ τοῦ, τῶν, *in connection with, among*.
 μετὰ τόν, *after, next to*.

μετ' ἐμοῦ,	<i>in connection with me.</i>
μετὰ ταῦτα,	
μετ' ὀλίγον, μετὰ μικρόν,	
ἄλλοϛ μετ' ἄλλον,	
	<i>after these things.</i>
	<i>after a little (time).</i>
	<i>one after another.</i>

REM.—μετὰ τοῦ and σὺν τῷ often differ but slightly. Strictly, μετὰ τοῦ denotes *coexistence*; μεθ' ἡμῶν, *in connection with us*; σὺν τῷ denotes *coherence*; σὺν ἡμῖν *along with us*.

Render into Greek.

From the basket,	out of the stream.
Instead of me,	before the time.
In the chest,	along with the hunter.
On the roof,	at the gates.
On to the hill,	throughout the region.
Into the earth,	down the stair-case.
At (κατά) those times,	to the father.
Through the plain,	on account of the messenger.
Concerning the old man,	(close) about the head.
About the river,	in connection with us.
After us.	after those days.

ὁ πόνος, ου, labor, toil.

τῶν ἀγαθῶν οὐδὲν ἄνευ πόνου ἔχομεν,	we have nothing good (none of the good things) without toil.
πάντα τὰ ἀγαθὰ πόνου πωλεῖ ὁ θεός,	God sells all good things for labor.

Note.—πόνου in the Gen. as *price* of a thing.

237. εἰ, *if*.
εἰ μὴ, *if not, unless*.

εἰ λέγεις, ἀκούω,	if you speak, I hear.
εἰ λῆξεις, ἀκούσομαι,	if you shall speak, I shall hear.
εἰ ἔλεξας, ἤκουσα,	if you spoke, I heard.
εἰ μὴ λέγεις, οὐκ ἀκούω,	if you do not speak, I do not hear.

✎ Observe, μή, μηδείς &c. for *not*, *none*, after εἰ.

οὐδείς λέγει,	nobody speaks.
εἰ μηδείς λέγει, οὐδεὶς ἀκούει.	if nobody speaks, nobody hears.

238. REM.—Constructions like the above (i. e. εἰ with the Ind.) imply no *uncertainty*, but rather that the case is as supposed, and admit in the apodosis (or answering clause) any appropriate tense ; as,

εἰ ζητεῖς, εὕρίσκεις,	if you seek, you find (and you do seek).
εἰ ταῦτα λέξεις, σοφὸς ἔσῃ,	if you shall say this, you will be wise (and you will).
εἰ μὴ ἐζήτηκας, οὐχ εὑρηκας,	if you have not sought, you have not found (and you have not).

239. EXERCISES.

I. Render into English.

Οὐδὲν ἀγαθὸν ἄνευ πόνου ἔχομεν.—Ὁ ἐργάτης ἄδει μετὰ τοῦ πόνου.—Οὐδεὶς μακάριός ἐστιν εἰ μὴ (if not, except) μετὰ πόνου.—Οἱ ἐργάται ἄδουσι μετὰ πόνον.—Οἱ ὄρνιθες αἰεὶ ἄδουσιν.—Ἡ μὲν χελιδὼν τῆς ἑω ἄδει, ἡ δὲ ἀηδὼν, ἐσπέ-

ρας.—Οἱ ὄρνιθες ᾄδουσιν, οἱ μὲν ἐν τῇ ὕλῃ, οἱ δὲ ἐν τοῖς κήποις.—Μετὰ τοὺς ὄρνιθας, τῶν ῥητόρων ἀκουσόμεθα.—Εἰ ἄσεται ἡ ἀηδὼν νυκτός, πάντες ἀκούσονται.—Εἰ μηδεὶς λέξει, οὐδεὶς ἀκούσεται.—Εἰ μὴ ἄσονται αἱ ἀηδόνες καὶ αἱ χελιδόνες, οὐδεὶς αὐτῶν ἀκούσεται.—Οἱ νεανῖαι ᾄδουσι μετὰ τῶν κορῶν.—Εἰ λέξουσι πάντες, οὐδεὶς ἀκούσεται.—Εἰ οὗτος ὁ σοφὸς λέξει, οἱ ἄλλοι πάντες ἀκούσονται.—Ἡ ἀηδὼν πᾶσαν τὴν νύκτα ᾄδει.—Τὸ μὲν κόρακος σῶμα, μέλαν, ἡ δὲ κόλακος καρδιά.

II. *Render into Greek.*

Who is singing?—My father and mother are singing.
—My brothers are singing in connection with my sisters.
—The nightingale is singing.—The swallow (μὲν) sings by day and the nightingale by night.—If the birds shall sing no longer (μηκέτι), nobody will hear them.—If the wise man shall speak, all will hear.—If nobody has said these things, all is well (πάντα εὖ ἔχει).—Unless you shall seek, you will not find.—If the young man writes a letter, he sends it.—If he shall seek his cloak, he will find it.—If nobody shall speak, who will hear?—If these things are so, all is well.—The boy caught nothing except a peacock and a squirrel.—Nobody is happy unless he is also (καί) good.

SIXTY-FIRST LESSON.

240. *Adjectives of two endings of the 3 Declension.*

σώφρων, *sound-minded, sober, virtuous.*

SING.	DUAL.	PLUR.
N. σώφρων Neut. σῶφρον	N.A.V. σώφρονε G.D. σωφρόνοιν	N. σώφρονες σώφρονᾱ
G. σώφρονος		G. σωφρόνων
D. σώφρονι		D. σώφροσι(ν)
A. σώφρονα σῶφρον		A. σώφρονᾱς σώφρονᾱ
V. σῶφρον		V. σώφρονες σώφρονᾱ

So, εὐδαιμόν, *prosperous (happy).*

ἡ εὐδαιμονία, *as, prosperity, happiness.*

ἡ ἀρετή, ἥς, *virtue.*

ἡ σοφία, ας, *wisdom.*

ὁ πλοῦτος, ον, *riches, wealth.*

ἐξ ἀρετῆς ἐστὶν ἡ εὐδαιμονία,
οὐχ ὁ πλούσιος μακάριος ἀλλ'
ὁ ἀγαθός,

from virtue is happiness.
not the rich is happy but the
good, (i. e. it is not the
rich that is happy, &c.)

241. μάλα, *very.*
 σφόδρα, *exceedingly.*
 πάν (πᾶν all), *quite, altogether.*
 παντάπασι(ν), *altogether.*
 παντελῶς, *entirely, completely.*

μάλα πολλά,	very many things.
σφόδρα πλούσιος,	exceedingly rich.
πάνν καλῶς λέγεις,	you speak altogether excel-
	lently.
παντάπασι σοφός,	altogether wise.

242. *Modal Adverb ἄν.*


The Modal Adverb ἄν is united with the *past tenses* of the Indicative in the apodosis of a conditional sentence, to imply that the case *is not as supposed*. (a) The Imperf. is used for *present* time and *continued past* time; (b) the Aor. (rarely the Pluperf.) for *absolute past* time.

(a) Imperfect.

εἰ εἶχον, ἔπεμπον ἄν,	if I had, I should send (but I have not).
εἰ ἔλεγες, ἤκουον ἄν,	if you were speaking, I should hear.
εἰ μὴ ἔλεγες, οὐκ ἂν ἤκουον,	if you were not speaking, I should not hear.
εἰ σάφρων ἦς, μακάριος ἂν ἦς,	if you were virtuous, you would be happy.

(b) Aorist.

εἴ τι ἔσχον, ἔπεμψα ἄν,	if I had had any thing, I should have sent it.
εἰ ἔλεξας, ἤκουσα ἄν,	if you had spoken, I should have heard.
εἰ σώφρων ἦς, οὐκ ἂν ἔλεξας,	if you had been discreet, you would not have spoken.
εἰ μὴ τὸν λέοντα εἶδον, οὐκ ἂν ἔφυγον,	unless I had seen the lion, I should not have fled.

 The pupil will observe carefully the effect of ἄν in the apodosis ; as,

εἰ εἶχον, ἔπεμπον,	If I had (formerly), I sent (and I had).
εἰ εἶχον, ἔπεμπον ἄν,	if I had (now), I should send (but I have not).
εἰ εἶδον, ἔφυγον,	if I saw, I fled (and I did see).
εἰ εἶδον, ἔφυγον ἄν,	if I had seen, I should have fled (but I did not see).

243. EXERCISES.

Render into English.

Ὁ νεανίας οὗτος σώφρων ἐστίν.—Μόνος ὁ σώφρων μακάριός ἐστιν.—Ὡ νεανία, εἰ σώφρων ἔση, καὶ (also) ἔση μακάριος.—Οὐκ ἐκ πλούτου ἐστὶν εὐδαιμονία, ἀλλ' ἐκ σοφίας καὶ ἀρετῆς.—

Οὐχ οἱ πλούσιοι εὐδαίμονές εἰσιν, ἀλλ' οἱ σώφρονες.—Ὁ πλοῦτος ἄνευ ἀρετῆς οὐδὲν ἔχει ἀγαθόν.—Ὁ σφόδρα πλούσιος οὐ διὰ τοῦτο μακάριός ἐστιν.—Πάνυ σοφὸς εἶ.—Εἰ παντάπασιν σώφρων ἦς, μάλα μακάριος ἂν ἦς.—Εἰ ἐπιστολὰς γράφω, πέμπω —Εἰ ἐπιστολὰς ἔγραφον, ἔπεμπον ἄν.—Εἰ οὗτος ὁ πλούσιος σοφὸς ἦν, παντάπασιν εὐδαίμων ἂν ἦν.—Εἰ ταῦτ' ἀκούσεται ὁ πατήρ, πρὸ ἐσπέρας ἥξει.—Εἰ ὑμεῖς τοῦ ῥήτορος ἠκούσατε, πάνυ ἂν αὐτὸν ἐθαυμάσατε.—Ἐπειδὴ εἰς τὴν ὕλην εἰσῆλθομεν, τῶν ἀηδόνων ἠκούσαμεν.—Εἰ ἦδον ἔωθεν αἱ χελιδόνες, ἡμεῖς ἂν ἠκούσαμεν.

II. *Render into Greek.*

Virtue alone is happiness.—Virtue is the fountain of happiness.—Who is happy?—None but the sober-minded are happy.—The sober-minded and just are always happy.—They are very happy.—If the scholar shall come to the teacher, he will be wise.—He will be very wise.—These roses are exceedingly beautiful.—If I were rich, I should have many books.—If the young man were wise, he would hear the teacher.—If he had heard the teacher, he would not have said these things.—If I had seen the wolf, I should have fled.—The squirrel bites.

SIXTY-SECOND LESSON.

244. ὁ ἀστήρ, *the star*. (Dat. Plur. irreg. like πατήρ.)

SING.	DUAL.	PLUR.
N. ἀστήρ	N. A. V. ἀστέρες G. D. ἀστέροις	N. ἀστέρες
G. ἀστέρος		G. ἀστέρων
D. ἀστὲρι		D. ἀστράσι(ν)
A. ἀστέραῖ		A. ἀστέραῖς
V. ἀστήρ		V. ἀστέρες

So, ὁ αἶθήρ, ἔρος, *the atmosphere, the air*.

ὁ αἰθήρ, ἔρος, *the pure upper air, the ether or sky*.

Exc. Dat. Plur. regular, αἰθέρι(ν), αἰθέρεσι(ν).

ὁ οὐρανός, οὐ, *the sky, heaven*.

ὁ ἥλιος, ου, *the sun*.

ἡ σελήνη, ης, *the moon*.

ἡ νεφέλη, ης, *the cloud*.

λαμπρός, ᾧ, όν, *bright, resplendent*.

λάμπω, *I shine* (chiefly poetic).

ἐλαμπον, λάμψω, ἐλαμψα, *was shining, &c.*

πέτομαι, *I fly*.

Ὡς λαμπρός ὁ ἥλιος!

τοὺς ἀστέρας νυκτὸς ὁρῶμεν,

οἱ ἀστέρες περὶ τὴν σελήνην

λάμπουσιν,

ὁ ἥλιος διὰ νεφελῶν λάμπει,

how bright the sun!

we see the stars by night.

the stars shine about the
moon.

the sun shines through clouds.

245. Pres. ἁμαρτάνω, *I err, mistake.*
 Imperf. ἡμάρτανον, *was erring, used to err, &c.*
 Fut. ἁμαρτήσομαι, *shall err.*
 2 Aor. ἤμαρτον, *erred, mistook.*
 Perf. ἡμάρτηκα, *I have erred, have mistaken.*
 Pluperf. ἡμάρτηκειν, *I had erred.*

εἰ ταῦτα λέγεις, ἁμαρτάνεις,	if you say this, you err.
εἰ ταῦτα ἔλεγες, ἡμάρτανες ἄν,	if you said this, you would err.
εἰ ταῦτα ἔλεξα, ἤμαρτον,	if I said this, I erred.
εἰ ταῦτα ἔλεξαι, ἤμαρτον ἄν,	if I had said this, I should have erred.

246. *Even if, even though,* καὶ εἰ.
Even though—yet, καὶ εἰ—ὅμως.
If even, although, εἰ καί.
Not even if, not even though, οὐδ' εἰ.
Yet, nevertheless, ὅμως.

Even though you are rich, you are miserable,	καὶ εἰ πλούσιος εἶ, ἄθλιος εἶ.
Although I saw the lion, yet I did not flee,	εἰ καὶ τὸν λέοντα εἶδον, ὅμως οὐκ ἔφυγον.

247. EXERCISES.

I. *Render into English.*

Οἱ ἀστέρες.—Ὡς καλοὶ οἱ ἀστέρες!—Ὁ ἥλιος
 λάμπει ἐν τῷ αἰθέρι, ὥς μέγας καὶ λαμπρὸς
 ἀστήρ.—Ὁ ἥλιος καὶ οἱ ἀστέρες διὰ τοῦ αἰθέρος
 πορεύονται.—Ὁ μὲν ἥλιος ἡμέρας λάμπει, ἡ δὲ

σελήνη καὶ οἱ ἀστέρες, νυκτός.—Ὁ μὲν ἥλιος διὰ τοῦ αἰθέρος πορεύεται, οἱ δὲ ὄρνιθες διὰ τοῦ ἀέρος πέτονται.—Μέλαινα νεφέλη.—Αἱ ἐν τῷ ἀέρι νεφέλαι πάννυ μέλαιναι εἰσιν.—Οὐ νῦν οὕτω μέλαιναι εἰσιν ὥς ὀλίγον πρότερον.—Εἰ λαμπρός ἐστιν ὁ ἥλιος, λαμπροὶ εἰσι καὶ οἱ ἀστέρες.—Καὶ εἰ λάμπει ὁ ἥλιος, ὅμως οὐ πάντα δηλοῖ.—Εἰ καὶ πάντα ταῦτα λέγεις, οὐχ ἁμαρτάνεις.—Ὁ θεὸς οὐρανὸν οἰκεῖ.—Ὁ θεὸς μόνος οὐποτε ἁμαρτάνει.—Εἰ ταῦτα λέξεις, ἁμαρτήσῃ.—Εἰ λέξομεν ὅτι μακάριοι οἱ πλούσιοι, ἁμαρτησόμεθα.—Εἰ τοὺς ἀστέρας ἐώρων, μέχρι τῆς ἑω ἂν ἐπορευόμην.—Εἰ εἶπον (had said) ὅτι οἱ κακοὶ εὐδαίμονές εἰσιν, ἥμαρτον ἂν.

II. *Render into Greek.*

A beautiful star.—The stars are exceedingly bright and beautiful.—No star shines around the sun.—The sun goes alone through heaven.—Nothing is so beautiful as a star.—If the stars were shining (ἐλαμπον), we should find the road.—Even though the stars were shining, we did not find (οὐχ εὑρομεν) the road.—Unless there had been (εἰ μὴ ἦσαν) clouds in the air, we should have seen the sun.—The sun did not shine through the clouds.—Even though you say this, you do not err.—Not even though we are rich, are we happy.—If I had written such things, I should have exceedingly erred.—The birds do not fly in the ether, but in the atmosphere.

SIXTY-THIRD LESSON.

248. *παρά, by the side of.* A Preposition.
παρά τοῦ, τῷ, τόν, (Governs Gen. Dat. and Acc.)

1. *παρά τοῦ, from the side of = from* (with persons).

<i>ἦλθε παρ' ἐμοῦ,</i>	he came from me.
<i>ἡ παρ' ἡμῶν ἐπιστολή,</i>	the letter from us.
<i>ἤκουσα ταῦτα παρὰ γέροντος,</i>	I heard this from an old man.

2. *παρά τῷ by the side of = by, with* (chiefly with persons).

<i>μένει παρ' ἐμοί,</i>	he stays with me, (at my house.)
<i>παρ' ἡμῖν ταῦθ' οὕτως ἔχει,</i>	with us these things are so
<i>παρὰ πᾶσι μέγας,</i>	great with (i. e. in the estimation of) all.
<i>μένω σὺν σοὶ παρὰ τῷ πατρί,</i>	I stay with you at my father's.
<i>σὺν σοί, μετὰ σοῦ,</i>	along with you, in connection with you.
<i>παρὰ σοί,</i>	beside, by you; where you live, (apud, chez.)

3. *παρὰ τόν, (a) toward the side of = to, toward.*

(b) along side of = *along, during, by* (only of things).

(c) along side of = *in comparison with, beyond, in violation of.*

(a) <i>ἔρχομαι παρὰ σέ,</i>	I come to you.
<i>γράφω παρὰ τὴν θυγατέρα,</i>	I write to my daughter.
(b) <i>παρὰ τὸν ποταμόν, τὴν ὁδόν,</i>	along, by the river, the road.

παρὰ τοῦτον τὸν χρόνον,	during this time.
παρὰ τὴν θήραν,	during the chase.
(c) παρὰ ταῦτα,	beyond, besides these things.
παρὰ τὰ ἄλλα ζῶα,	in comparison with other animals.
παρὰ τὸ δίκαιον,	beyond, in violation of justice.
παρὰ τοὺς νόμους,	in violation of the laws.

249. ἀπὸ τοῦ,	(away) from the.
ἐκ τοῦ,	out from the.
ἀντὶ τοῦ,	instead of, for the.
πρὸ τοῦ,	before (for) the.
ἐν τῷ,	in the.
σὺν τῷ,	(along) with the.
εἰς τόν,	into the.
ἀνὰ τόν,	ὑπ, throughout the.
διὰ τοῦ,	through, by means of the.
διὰ τόν,	on account of the.
κατὰ τοῦ,	down from, against the.
κατὰ τόν,	at, according to the.
μετὰ τοῦ,	in connection with the.
μετὰ τόν,	next to, after the.
περὶ (ἀμφὶ) τοῦ,	concerning the.
περὶ τῷ	(close) about the.
περὶ τόν,	around about the.
πρὸς τόν,	to the.
παρὰ τοῦ,	from the (only with persons).
παρὰ τῷ,	by, with the (with persons).
παρὰ τόν,	to, toward; along, during, be- side; in comparison with, beyond, in violation of the.

250. ὁ νόμος, *ον*, *the law*.

παραβαίνω, *I transgress* (go beyond or aside from).

παρέρχομαι, *come to ; come, go by = pass*.

πάρειμι (παρά and εἰμί *am*) *I am present*.

παρέβης τοὺς νόμους,
ὁ ῥήτωρ παρῆλθεν,
παρελήλυθεν ὁ χρόνος,
ἡμᾶς παρέρχονται,
σοὶ παρέσονται,
κατὰ τοὺς νόμους,

you transgressed the laws.
the orator came forward.
the time has passed by.
they pass us by.
they will be present with you.
according to the laws.

251. τὸ ὕδωρ, (stem ὕδατ) *water*.

SING.	DUAL.	PLUR.
N. ὕδωρ	N. A. V. ὕδατε G. D. ὑδάτιν	N. ὕδατᾶ
G. ὕδατος		G. ὑδάτων
D. ὑδατὶ		D. ὑδασίν(ν)
A. ὕδωρ		A. ὕδατᾶ
V. ὕδωρ	ν	V. ὕδατᾶ

τὸ γᾶλᾶ (stem γαλακτ) *milk*.

Gen. γάλακτος, Dat. Pl. γάλαξι(ν).

τὸ μέλι (stem μελιτ) *honey*.

Gen. μέλιτος Dat. Pl. μέλισσι(ν).

πίνω ὕδωρ,

ὕδατος πίνω,

τοῦ ὕδατος πίνω,

τοῦ ὕδατος πίνω,

ἐσθίω τοῦ ἄρτου,

I drink water (am a water-drinker).

I drink some water (I drink of water).

I drink the water.

I drink (some) of the water.

I eat some of the bread.

252. *Rule.*—The Gen. is used to express a *part* of a thing.

λαμβάνει τὸν οἶνον,		he takes the wine.
λαμβάνει τοῦ οἴνου,		he takes (some) of the wine.

253. EXERCISES.

I. *Render into English.*

Παρά τίνος ἔρχεται ὁ ἄγγελος;—Παρά τοῦ ἐμοῦ πατρὸς ἔρχεται.—Παρά τίνα γράφει ὁ νεανίας;—Παρά (πρὸς) τὴν καλὴν κόρην.—Πέμπει τὴν ἐπιστολὴν οὐ παρὰ (πρὸς) τὴν ἐμὴν θυγατέρα, ἀλλὰ παρὰ τὴν σὴν.—Κατὰ τίνος ταῦτα λέγεις;—Κατὰ τούτου τοῦ ἀδίκου.—Κατὰ τίνα νόμον;—Κατὰ τὸν τοῦ θεοῦ νόμον καὶ τὸν τοῦ ἀνθρώπου.—Οἱ ἄδικοι πάντας τοὺς νόμους καθ' ἡμέραν παραβαίνουσιν.—Παρά τίνι μένουσιν οἱ νεανίαί;—Παρά τῷ σοφῷ διδασκάλῳ.—Οἱ θηρευταὶ οἰκοῦσιν ἢ περὶ τὴν λίμνην, ἢ παρὰ τὸν ποταμόν.—Ταῦτα λέγεις παρὰ τὸ δίκαιον.—Παρὰ τὰ ἄλλα ζῶα οἱ ἄνθρωποι ὡς θεοὶ εἰσιν.—Παρὰ πᾶσαν τὴν θήραν οἱ θηρευταὶ οὔτε ἄρτον ἐσθίουσιν, οὔτε οἶνον πίνουσιν.—Οἱ μὲν ὕδωρ, οἱ δὲ γάλα πίνουσιν.—Πρότερον μὲν οἶνον ἔπινον, νῦν δὲ ὕδωρ ἢ γάλα πίνουσιν.—Ἐδήδοκα τοῦ ἄρτου.—Τοῦ μέλιτος ἢ τοῦ γάλακτος εἴληφας.—Εἰ ταῦτα οὕτως ἔχει, ἡμάρτηκας.

II. *Render into Greek.*

From whom do you come?—We come from the merchant.—Not from the merchant, but from the physician.—To whom do you send this letter?—To my sister.—The father writes to his daughter.—The orator speaks against the unjust (man) according to the laws.—Contrary to (in violation of) the laws.—Along the sea, and along the river.—With whom do you stay during the chase?—I stay with my brother during so many days.—If I stayed with you, I should send letters to my brother.—The time has past by.—The orators all come forward.—At that time, none of the orators came forward.—If the orators had been present (*παρῆσαν*) they would have come forward.—I drink as much water as milk.—The irrational (man) drinks as much wine as water.—I indeed drink water, and you, wine.—A fly has fallen into the milk.

SIXTY-FOURTH LESSON.

254. *The Subjunctive Mode.*

The Subjunctive Mode has *three* tenses, the *Present*, *Perfect*, and *Aorist*, formed from the corresponding tenses of the Indicative; thus,

Ind.

Subj.

Pres. γράφω, *am writing,*γράφ-ω, *may write, or be writing.*1 Aor. ἔγραψ-ᾶ, *wrote,*γράφ-ω, *may write.*Perf. γέγραψ-ᾶ, *have written,*γεγράφ-ω, *may have written.*

Pres.	ἀκού-ω,	ἀκού-ω, <i>may hear, be hearing</i>
1 Aor.	ἤκουσ-α,	ἀκούσ-ω, <i>may hear.</i>
Perf.	ἀκήκο-α,	ἀκήκο-ω, <i>may have heard.</i>

Pres.	πίπτ-ω,	πίπτ-ω, <i>may fall, &c.</i>
2 Aor.	ἔπεσ-ον,	πέσ-ω, <i>may fall.</i>
Perf.	πέπτωκ-α,	πεπτώκ-ω, <i>may have fallen.</i>

REM.—The above shows the formation of the Subj. Act. It ends in ω. The Augment of the Aor. is dropt, that of the Perf. continues *through all the Modes*; thus,

Pres.	λαμβάνω,	λαμβάνω.
2 Aor.	ἔλαβ-ον,	λάβ-ω.
Perf.	εἵληφα,	εἵληφ-ω.

Pres.	μένω,	μένω.
1 Aor.	ἔμειν-α,	μείν-ω.
Perf.	μεμείνηκα,	μεμενήκ-ω.

☞ Observe that the 1 Aor. Subj. is sometimes like the Fut. Ind. as 1 Aor. Subj. and Fut. Ind. γράψ-ω.—But from ἀκούω Fut. Ind. ἀκούσομαι (not ἀκούσω) 1 Aor. Subj. ἀκούσω.

REM.—The Imperf. and Pluperf. are found only in the Ind. The Fut. is wanting in the Subj. and Imper.

255. εἰμί, *am.* Subj. ᾤ, *may be.*

Sing.	ᾤ,	ᾤς,	ᾤ.
Dual.		ᾤτον,	ᾤτον.
Plur.	ᾤμεν,	ᾤτε,	ᾤσι(ν)

So, all Subj. in ω , thus,

γράφ-	} ω ,	ης,	η,
γράφ-		ητον,	ητον.
γεγράφ-		ωμεν,	ητε,

Pres. $\epsilon\rho\chi\omicron\mu\alpha\iota$,	Subj. $\dot{\iota}\omega$ (from $\epsilon\dot{\iota}\mu\iota$) <i>not</i> $\epsilon\rho\chi\omega\mu\alpha\iota$.
2 Aor. $\eta\lambda\theta\omicron\nu$,	$\epsilon\lambda\theta\omega$.
Perf. $\epsilon\lambda\eta\lambda\upsilon\theta\alpha$,	$\epsilon\lambda\eta\lambda\upsilon\theta\omega$.

256. $\dot{\iota}\nu\alpha$ ($\dot{\iota}\nu'$) *in order that, that* (denoting *purpose*.)

$\dot{\iota}\nu'$ $\dot{\iota}\omega$,	(in order) that I may go.
$\acute{\alpha}\kappa\omicron\nu\acute{\omega}$ $\dot{\iota}\nu\alpha$ σοφὸς $\acute{\omega}$,	
	I hear that I may be wise.

$\tau\acute{o}$ $\pi\tilde{\upsilon}\rho$ (stem $\pi\tilde{\upsilon}\rho$) *the fire*.

SING.	DUAL.	PLUR.
N. $\pi\tilde{\upsilon}\rho$		N. $\pi\tilde{\upsilon}\rho\acute{\alpha}$
G. $\pi\tilde{\upsilon}\rho\acute{o}\varsigma$	N. A. V. $\pi\tilde{\upsilon}\rho\epsilon$	G. $\pi\tilde{\upsilon}\rho\omega\tilde{\nu}$
D. $\pi\tilde{\upsilon}\rho\acute{\iota}$	G. D. $\pi\tilde{\upsilon}\rho\omicron\tilde{\iota}\nu$	D. $\pi\upsilon\rho\sigma\acute{\iota}(\nu)$ ($\pi\acute{\upsilon}\rho\omicron\iota\varsigma$)
A. $\pi\tilde{\upsilon}\rho$		A. $\pi\tilde{\upsilon}\rho\acute{\alpha}$
V. $\pi\tilde{\upsilon}\rho$		V. $\pi\tilde{\upsilon}\rho\acute{\alpha}$

$\theta\epsilon\rho\mu\acute{o}\varsigma$, $\acute{\eta}$, $\acute{o}\nu$, *warm, hot*.

$\psi\tilde{\upsilon}\chi\rho\acute{o}\varsigma$, $\acute{\alpha}$, $\acute{o}\nu$, *cold*.

\acute{o} $\lambda\acute{\iota}\theta\omicron\varsigma$, $\omicron\nu$, *the stone*.

$\lambda\acute{\iota}\theta\omicron\varsigma$ οὐκ ἐν πυρὶ λάμπει,	a stone does not shine in the fire.

257. EXERCISES.

I. *Render into English.*

Θερμὸν ὕδωρ.—Ὑδωρ ψυχρόν.—Τὸ μὲν ὕδωρ ψυχρόν, τὸ δὲ πῦρ θερμόν ἐστιν.—Τὸ πῦρ λαμπρόν ἐστιν.—Ὁ ἥλιός ἐστι πῦρ.—Ὁ μὲν ἥλιος πῦρ ἐστιν, ἡ δὲ σελήνη, γῆ.—Τὸ μὲν πῦρ ἐρυθρόν ἐστιν, ἡ δὲ γῆ, μέλαινα.—Τὸ ἐν ταύτῃ τῇ κρήνῃ ὕδωρ μάλα ψυχρόν ἐστιν.—Εἰ λίθον εἰς τὸ πῦρ ρίψῃς, ὅμως οὐ λάμπει.—Ὁ μαθητὴς μένει παρὰ τῷ διδασκάλῳ, ἵνα σοφὸς καὶ σώφρων ᾖ.—Ὁ ῥήτωρ παρέρχεται ἵνα λέγῃ.—Ὁ παῖς τὸ ξύλον λήπεται ἵνα εἰς τὸ πῦρ ρίψῃ.—Ἀεὶ δεῦρο ἐρχόμεθα ἵνα τῶν ῥητόρων ἀκούωμεν.—Ἦκω ἵνα ξύλα σχίσω.—Οἱ θηρευταὶ πάρεσιν (are present) ἵνα ἄρτον ἐσθίωσι, καὶ γάλα πίνωσιν.—Γράφω τὴν ἐπιστολὴν ἵνα πέμπω αὐτήν.—Ἀεὶ ἐπιστολὰς γράφω ἵνα πέμπω αὐτὰς πρὸς τινα.—Ὁ θεὸς τοὺς κακοὺς διώζεται καὶ διὰ πυρός, καὶ δι' ὕδατος.

II. *Render into Greek.*

The water is warm.—The water is not so warm as the fire.—That water is neither warm nor cold.—If the water shall remain near the fire, it will be warm.—The boy throws neither wood nor water on to the fire.—I

have come that I may throw a stone.—We always throw wood instead of stones.—I am present that I may drink wine instead of milk.—Some (οἱ μὲν) are present that they may drink wine, others, that they may drink water.—If I had honey, I should not eat so much bread.—The young men will go out at day-break (ἐξίσουσιν ἅμα τῇ ἡμέρᾳ) that they may hunt wild beasts.—We flee that you may pursue.—We flee because you pursue.—If the lion had fled, the hunter would have pursued.—We shall pursue clear to the sea.

SIXTY-FIFTH LESSON.

258. *Passive and Middle form of Subjunctive.*

πορεύομαι, *I go a journey, πορεύωμαι, may travel, &c.*

Sing.	πορεύ-ωμαι,	η,	ηται.
	ώμεθον,	ησθον,	ησθον.
	ώμεθα,	ησθε,	ωνται.

So from κείμαι, *lie*, Subj. κέωμαι, κέη, *may lie*.
 κάθηναι, *sit*, “ κάθωμαι, *may sit*.

βαίνω,	Subj. βαίνω.
ἔβην,	“ βῶ, βῆς, &c.
βέβηκα,	“ βεβήκω.

Pres. Impf. ἐσθίω, ἔσθιον,	Subj. ἐσθίω, <i>may eat, may be eating.</i>
Fut. ἔδομαι,	
2 Aor. ἔφαγον,	" φάγω, <i>may eat.</i>
Perf. Plupf. ἐδήδοκα, ἐδηόκειν,	" ἐδήδોકω, <i>may have eaten.</i>

259. τὸ σῦκον, οὐ, *the fig.*
 ὁ (ἡ) κέρασος, οὐ, *the cherry tree.*
 τὸ κεράσιον, οὐ, *the cherry.*

κατεσθίω τὰ κεράσια,	I eat up, devour the cherries.
κατεδήδοκα τὰ σῦκα,	I have devoured the figs.

REM.—Through all the Modes the Pres. denotes a *continued* or *customary* act; the Aor. an *absolute* or *momentary* act. The English often fails to distinguish them.

ἵνα καταβαίνω,	that I may descend (<i>habitually</i>).
ἵνα κατάβω,	that I may descend (<i>absolutely</i>).

Rule.—The Subj. regularly follows only the Pres. Perf. and Fut. *not* the *past* tenses; as λέγω ἵνα ἀκούῃς, not ἔλεγον ἵνα ἀκούῃς.

260. ὁ ἵππεύς, *the horseman.*

SING.	DUAL.	PLUR.
N. ἵππεύς	N. A. V. ἵππες G. D. ἵππεσιν	N. ἵππεῖς (from ἵππέες)
G. ἵππέως		G. ἵππέων
D. ἵππεϊ		D. ἵππεῦσι(ν)
A. ἵππεά		A. ἵππέας (also ἵππεῖς)
V. ἵππεῦ		V. ἵππεῖς

REM.—Observe long *α*, as, *ἰπιά*, *ἰπιάς*. Also Att. Gen. *ας*.

So, *ὁ βασιλεύς*, *the king*.
ὁ γονεύς, *the parent*.
ὁ σκυτεύς, *the shoemaker*.

Nouns of the 3 Decl. whose stem ends in a vowel (*ἰππς*) are usually contracted in some of their cases, as above.

261. EXERCISES.

I. Render into English.

Ὁ ἰππεύς.—Οἱ τοῦ βασιλέως ἰππεῖς.—Οἱ ἰππεῖς ἀπὸ τῶν ἵππων καταβήσονται.—Ὁ ἰππεύς ἔρχεται παρὰ τοῦ μεγάλου βασιλέως.—Ὁ βασιλεὺς τὸν ἰππέα ὥς ἄγγελον πέπομφεν.—Οἱ γονεῖς τοὺς υἱοὺς φιλοῦσιν.—Ὁ παῖς τοὺς γονεῖς ἐν τῷ κήπῳ ὀρᾷ.—Οἱ Ἕλληνες ἐληλύθασιν ἵνα οἴκαδε πορεύωνται.—Αἱ κόραι ἐξίασιν ἵνα ἐπὶ τῶν πετρῶν κάθωνται.—Παρὰ τίνος ἦλθεν ὁ σκυτεύς;—Παρὰ τοῦ πλουσίου ἐργάτου.—Τί εἶχεν ἐν ταῖς χερσίν;—Σῦκα καὶ κεράσια εἶχεν.—Ὁ νεανίας ἦκει ἵνα κεράσια φάγῃ.—Ὁ παῖς πολλὰ κεράσια καὶ σῦκα καὶ συλλέξει καὶ ἔδεται.—Τίς πάντα ταῦτα τὰ σῦκα κατέφαγεν;—Οὗτος ὁ θηρατής, ἐπειδὴ ἀπὸ τῆς θήρας εἰσῆλθεν.—Πολλοὶ κέρασοι εἰσιν ἐν τῷ τόπῳ τούτῳ.—Οἱ κέρυμοι οὐκ ἐν τῷ ἐμῷ κήπῳ εἰσίν, ἀλλ' ἐν τῷ σῷ.

II. *Render into Greek.*

This experienced shoemaker.—How many shoemakers are there in the village?—Not so many shoemakers as physicians.—The father sends his son to (πρός, παρά) the shoemaker.—The shoemakers live (οἰκοῦσι) near the river.—The parents of the shoemaker live in the village.—The horseman sits on his (the) horse.—The horseman came as a messenger from the king.—This boy has eaten many cherries.—He will not eat so many cherries as figs.—The king of this country dwells near the sea.—As long as the king was sober-minded he was happy.—The wicked (κακοί) pursue one another, that they may harm each other.—God is a good and great king.—There is no king except God.—God is one.

SIXTY-SIXTH LESSON.

262. *Subjunctive of Contract Verbs.*ὁράω ὁρῶ, *I see.*

	Ind.	Subj.	
Pres.	ὁράω ὁρῶ,	ὁράω ὁρῶ.	
2 Aor.	εἶδον,	ἴδω.	
Perf.	ἰώρακᾶ	ἰωράκω.	
Sing.	ὁράω ὁρῶ,	ὁράῃς ὁρᾷς	ὁράῃ ὁρᾷ.
Dual.		ὁράητον ὁρᾶτον	ὁράητον ὁρᾶτον.
Plur.	ὁράωμεν ὁρῶμεν,	ὁράητε ὁρᾶτε,	ὁράωσι(ν) ὁρῶσι(ν)

263. φιλέω, φιλῶ, *I love.*

	Ind.	Subj.
Pres.	φιλέω φιλῶ,	φιλέω φιλῶ.
1 Aor.	ἐφίλησα,	φιλήσω.
Perf.	πεφίληκα,	πεφιλήκω.
Sing.	φιλέω φιλῶ,	φιλέης φιλής, φιλήη φιλή.
Dual.		φιλέητον φιλήητον, φιλήητον φιλήητον.
Plur.	φιλέωμεν φιλῶμεν,	φιλέητε φιλήητε, φιλέωσι(ν) φιλῶσι(ν).


264. δηλόω δηλῶ, *I show.*

	Ind.	Subj.
Pres.	δηλόω δηλῶ,	δηλόω δηλῶ.
1 Aor.	ἐδήλωσα,	δηλώσω.
Perf.	δεδήλωκα,	δεδηλώκω.
Sing.	δηλόω δηλῶ,	δηλόης δηλοῖς, δηλόη δηλοῖ
Dual.		δηλόητον δηλῶτον, δηλόητον δηλῶτον.
Plur.	δηλόωμεν δηλῶμεν,	δηλόητε δηλῶτε, δηλόωσι(ν) δηλῶσι(ν).

265. εἰάν, ἤν, ἄν, (εἰ ἄν) ἰφ (only with the Subj.)

εἰάν ἐλθῇ, ὅψομαι αὐτόν,	if he come, I shall see him.
ἤν σοφὸς ᾖς, μακάριος ἔσῃ,	if you be wise, you will be happy.
ἄν λέγῃς, ἀκούσομαι,	if you speak, I shall hear.

REM.—εἰάν, ἤν, ἄν (from εἰ and the Modal Adv. ἄν). are all different forms of the same mode. and used exclusively with the Subj. The conjunction ἄν, ἰφ, (εἰ, ἄν). must therefore be carefully distinguished from the simple Modal Adv. ἄν which is a part of it.

 Observe *ἄν*, if, commonly begins the clause, *ἄν* Adv. never.

ἄν λέγῃς,
ἔλεγον ἄν, εἰ—
ἄν παρῇς, λέξεις,
ἔλεγες ἄν, εἰ παρῇς,

if you speak.
 I should speak if—
 if you are present, you will
 speak.
 you would speak if you were
 present.

266. *εἰάν*, (*ἦν*, *ἄν*) with Subj. implies *doubt* and *interest* in a practical question.

ἄν σώφρων ᾖ, φιλήσω αὐτόν,
εἰάν τὴν χλαῖναν εὕρω, ἦξω,
 if he be virtuous, I shall love him.
 if I find my cloak, I shall come.

267. *Recapitulation.*

(a) *εἰ* with Ind. implies that the thing is *so*.

(b) *εἰ* with a *past* tense of the Ind. followed by *ἄν* with a past tense of the Ind. implies that the thing is *not so*.

(c) *εἰάν* (*ἦν*, *ἄν*) with Subj. implies *doubt* and interest as to whether the thing *is* or *will be* so.

(a) *εἰ* εἰμι,
 (b) *εἰ* ἦν—*ἄν*,
 (c) *εἰάν* ᾧ,
 if I am.
 if I were, in that case.
 if I be.

- | | |
|--------------------------------------|---|
| (a) εἰ μόνος ἔσται, ὄψομαι αὐτόν, | if he shall be alone, I shall see him. |
| (b) εἰ μόνος ἦν, εἶδον αὐτόν, | if he was alone, I saw him. |
| (c) εἰ μόνος ἦν, εἰδὼν αὐτόν, | if he were alone, I should see him. |
| (d) εἰ μόνος ἦν, εἶδον αὐτόν, | if he had been alone, I should have seen him. |
| (e) ἂν μόνος ᾖ, ὄψομαι αὐτόν, | if he be alone, I shall see him. |
| (f) εἰ μὴ μόνος ᾖ, οὐκ ὄψομαι αὐτόν, | if he be not alone, I shall not see him. |

Note.—English usage commonly overlooks many of the nice distinctions of the Greek. Especially it confounds the Pres. Ind. with the Pres. Subj. and Fut. Ind. thus,

- | | |
|------------------------|---|
| εἰ ἔρχεται, ὁρῶ αὐτόν, | if he comes, I see him (and he does). |
| εἰ ἔξει, ὄψομαι αὐτόν, | if he shall come (<i>commonly</i> , if he comes), I shall see him. |
| ἂν ἔλθῃ, ὄψομαι, | if he come (<i>commonly</i> if he comes), I shall see him. |

For the sake of clearness we shall adhere to the Greek structure as closely as possible; thus,

- | | |
|-------------------------------|------------------------------------|
| εἰ ταῦτα λέγει, ἀμαρτάνει, | if he says this, he errs. |
| εἰ ταῦτα λῆξει, ἀμαρτιήσεται, | if he shall say this, he will err. |
| ἂν ταῦτα λέγῃ, ἀμαρτιήσεται, | if he say this, he will err. |

268. EXERCISES.

I. *Render into English.*

- (a) εἰ with Ind. implying that the case is as supposed.

εἰ ἔξει ὁ νεανίας, ἔσται ἵνα κεράσια ἐσθίῃ.

εἰ ἄδουσιν οἱ ὄρνιθες, ἡμεῖς ἀεὶ ἀκούομεν.

εἰ βροντῇ ἀκούσομαι, καὶ (also) ὄψομαι τὴν ἀστραπήν.

εἰ καὶ μέλαιναι αἶ νεφέλαι, ὅμως λάμπει δι' αὐτῶν ἡ
ἀστραπή.

εἰ τὴν ἐπιστολὴν ἔγραψας, καὶ ἐπεμψας αὐτήν.

εἰ σῦκα εὐρήσει ὁ παῖς, πάντα ἔδεται.

εἰ τοῖς ὀφθαλμοῖς ὀρῶμεν, ἀκούομεν τοῖς ὤσιν.

εἰ μὴ λάμψει ὁ ἥλιος, οὐδὲν ὀψόμεθα.

εἴ τις ταῦτα εἶρηκε, μάλα σοφός ἐστιν.

μακάριος ἔση, εἰ μηδένα νόμον παραβῇ.

εἰ ἤλθε χθὲς ὁ ξένος, ἤξει καὶ αὐριον πάλιν.

- (b) εἰ—αν, with *past* tenses of the *Ind.* implying that the case is *not* as supposed.

εἰ παρῆν, ἐώρων ἂν τὸν λέοντα.

ὁ λίθος, εἰ ἐν πυρὶ ἔκειτο, οὐκ ἂν ἔλαμπεν.

εἰ τὴν γέφυραν διέβη ὁ ἵππεύς, οὐκ ἂν εἰς τὸν ποταμὸν
ἔπεσεν.

τίς οὐκ ἂν ἐγέλασεν, εἰ ὁ σκίουρος τὸν παῖδα ἔδακεν ;

τίς οὐκ ἂν ἐγέλα, εἰ τοῦτον τὸν ταῶν ἐώρα ;

εἰ ἐσπέρα ἦν, ἡμεῖς ἂν ἐν τῇ στοᾷ ἐκαθήμεθα.

εἰ μέχρι τῆς ἐσπέρας ἔμεινας, ἔλαμψεν ἂν ἡ σελήνη.

- (c) εἰάν, ἤν, ἂν with Subj. implying *doubt*, &c.

ἂν αὐριον παρῆς, τὸν λέοντα ὄψῃ.

εἰάν πέσῃ ἡ χιὼν, οὐ πολὺν χρόνον κείσεται ἐπὶ τῆς γῆς.

εἰάν παρὰ τὴν νύκτα ἄδωσιν αἱ ἀηδόνες, ἀκουσόμεθα ἡμεῖς.

ἤν ἔλθῃ ἡ κόρη εἰς τὸν κῆπον, ῥόδα καὶ ἰα συλλέξει.

ἂν λάμπωσιν οἱ ἀστέρες διὰ τῶν νεφελῶν, ἡ νὺξ καλὴ ἔσται.

καὶν (*even if* καὶ ἂν) τὰ θηρία τὸν θηρευτὴν ὄψεται, ὅμως
οὐ φεύξεται.

ὦ νεανία, ἂν ἄνθρωπον ζητῇς, ἄνθρωπον καὶ εὐρήσεις.

ὦ παῖ, ἂν σῶφρων ᾖς, καὶ ἔση μακάριος.

οὐδ' ἂν (*not even if*) πᾶν πλούσιος ᾖς, ἄνευ ἀρετῆς
εὐδαίμων ἔσῃ.

II. *Render into Greek.*

If these things are so, the man is wise.—If these things were so (οὕτως εἴηεν) the woman would be altogether happy.—If these things be so (οὕτως εἴη) the king will send a messenger to the horseman.—The woman is not happy because she is beautiful, but because she is virtuous.—Why in the world has the shoemaker come into this place?—That he may collect books and hear the orators.—If the orator shall speak, I shall hear him.—If the orator were speaking against my parents, I should not hear him.—If the teacher speak concerning virtue and wisdom, I shall be present.—After these things, what will the orator say?—He will say that the rich alone are happy.—This bad king is rich indeed, but miserable.—If the horseman were rich he would not sell his horse.—If those things be so, the boy will laugh.

SIXTY-SEVENTH LESSON.

269. ἡ πόλις, *the city.*

SING.	DUAL.	PLUR.
N. πόλις	N. A. V. πόλει G. D. πολίῳιν	N. πόλεις (fr. πόλεις)
G. πόλεως		G. πόλεων
D. πόλει		D. πόλεσι(ν)
A. πόλιν		A. πόλεις (fr. πόλεις)
V. πόλι		V. πόλεις

So. ὁ ὄφις, *the serpent.*
ἡ κόνις, *the dust.*

Accent.—In *εως* and *εων*, *ω* is short in reference to accent.

ἡ πόα, ās, the grass.

270. *ὑπό* (*ὑπ', ὑφ'*) *under.* A Preposition.

ὑπὸ τοῦ, τῷ, τόν, (Governs Gen. Dat. and Acc.)

1. *ὑπὸ τοῦ, under, more commonly, from under, by.*

<i>ὑπὸ τῆς γῆς,</i>	under the earth.
<i>ὑπὸ ζυγὸν ἵππους λύω</i>	I loose horses from under the yoke.
<i>θαύμαζονται</i> (Pass.) <i>ὑπ' ἐμοῦ,</i>	they are admired by me.

2. *ὑπὸ τῷ, under, close under, at the foot of.*

<i>ὑπὸ γῇ εἰσιν,</i>	they are under the earth.
<i>ὑπὸ τῷ λόφῳ,</i>	close under, at the foot of the hill.

3. *ὑπὸ τόν, motion under, to the foot of.*

<i>τρέχω ὑπὸ τὴν τράπεζαν,</i>	I run under the table.
<i>ὑπὸ τὸν λόφον ἦλθον,</i>	they came under = to the foot of the hill.

ἀπὸ τοῦ, away from the, ἐκ τοῦ, out from the.

ἀντὶ τοῦ, instead of, for the, πρὸ τοῦ, before, for the.

ἐν τῷ, in, among the, εἰς τόν, into the.

σὺν τῷ, along with the, μετὰ τοῦ, in connection with the.

ἀνὰ τόν, over, throughout the, πρὸς τόν, to the.

διὰ τοῦ, through the, διὰ τόν, on account of the.

κατὰ τοῦ, down from, against the.

κατὰ τόν, according to, (at, by) the.

μετὰ τοῦ in connection with the, μετὰ τόν, next to, after the.

περὶ (ἁμφί) τοῦ, concerning the.

περὶ τῷ, close about the, περὶ τόν, around, about the.

ἐπὶ τοῦ, on the, ἐπὶ τῷ, close on the, ἐπὶ τόν, on to the.

παρὰ τοῦ, from beside the, παρὰ τῷ, by the side of, beside the.

παρὰ τόν, to, toward; along, during; in comparison of, beyond the.

ὑπό τοῦ, under, from under, by the, ὑπό τῷ, under, close under the, ὑπό τόν, motion under.

271.	{	ὅτε, <i>when</i> .
With Ind.	{	ἐπειδή and ἐπεὶ, <i>after that, when, since</i> .
	{	ἕως, <i>as long as, until</i> .
	{	μέχρις and μέχρι, <i>until</i> .
	{	ὅταν (ὅτε, ἄν), <i>when</i> .
With Subj.	{	ἐπειδὴν (ἐπειδή, ἄν), <i>when, after that</i> .
	{	ἐπὶ ἄν (ἐπεὶ, ἄν) " "
	{	ἕως ἄν, <i>so long as, until</i> .
	{	μέχρις ἄν, <i>until</i> .

ὅτε ἔρχεται,
ὅταν ἰη (not ἔρχεται),
ὅτε, ἐπειδὴ ἦλθεν,
ὅταν, ἐπειδὴν ἔλθῃ,

ὅτε ζητήσεις, εὐρήσεις,

ὅταν ζητῇς, εὐρήσεις,

καθήσομαι ἕως λέξεις,

καθήσομαι ἕως ἂν λέγῃς,

ἔμερον ἕως (μέχρις) ἦλθες,
μενῶ ἕως ἂν ἔλθῃς,

ὅτε ἦξει εἰς τὴν πόλιν, ὄψομαι,

ἐπειδὴν ἔλθῃ εἰς τὴν πόλιν,
ὄψομαι,

when he comes.

when he may come.

when, after that he came.

when, after he may (shall)
have come.

when you shall seek, you shall
find.

when you (may) seek, you
shall find.

I shall sit so long as you shall
speak.

I shall sit so long as you may
speak.

I stayed until you came.

I shall stay until you may
(shall) have come.

when he shall come into the
city, I shall see him.

when, after he shall have come
into the city, I shall see
him.

272. REM.—*έάν, όταν, έπειδάν, έως αν, &c.* with the *Aorist Subj.* denote a *completed* act, and as the Subj. generally refers to future time, it then becomes = to a Perf. Fut. *shall have* (may have).

έάν έλθῃ,
 όταν εύρητε,
 έπειδάν ιδωμεν,
 έως, μέχρις αν έλθωσιν,

if he shall (may) have come.
 when you shall have found.
 after we shall have seen.
 until they shall have come.

273. EXERCISES.

I. Render into English.

“Οτε εις την πόλιν ἤλθον, εἶδον τὸν βασιλέα.
 —Ἐπειδὴν εἰς τὴν πόλιν εἰσέλθωμεν, τὸν βασιλέα
 ὀψόμεθα.—Ἐως ἂν ἡ αἵλουρος ὑπὸ τῇ τραπέζῃ
 κείται, οὐδένα δῆξεται.—Ἐπειδὴν οἱ ἱππεῖς τὸν
 ποταμὸν διαβῶσι, τὴν ὑπὸ τῷ λόφῳ πόλιν ὄψον-
 ται.—Ἐως ἂν ἄδωσιν αἱ χελιδόνες, ἡμεῖς αὐτοῦ
 (here) μενοῦμεν.—Ἐως ὃ ὄφιν ἐν τῇ πόρᾳ ἔκειτο,
 πάντας ἔδακνεν.—Ὁ σκολιὸς ὄφιν ὑπὸ τῷ λίθῳ
 κεῖται.—Ὁ ὄφιν κόνιν ἐσθίει.—Ἐως οὗτος ὃ ὄφιν
 ἐν τῇ κόνει κίεσται, πάντας κατὰ τοὺς πόδας
 δῆξεται.—Ἐως ἂν λάμπῃ ὁ ἥλιος, τοσοῦτον χρόνον
 ἡμεῖς τὰ θηρία διωξόμεθα.—Ἡ αἵλουρος ὑπὸ τὴν
 τράπεζαν δεδράμηκεν.—Ὅταν λέγωσιν οἱ ῥήτορες,
 τότε ἀκουσόμεθα.—Ὡ νεανία, έως ἂν σώφρων ᾖς,
 ὁ θεὸς ἰλεως ἔσται σοι.

II. *Render into Greek.*

The city.—The great city.—The great city lies under the hill.—It lies in the midst of the plain.—The city is ten stadia distant from the river.—The squirrel is running under the table.—The large rock lies at the foot of the tree.—The serpent lies in the grass, or in the dust, or under a stone.—The serpent has poison under his tongue.—The tongue of the serpent has not so much poison as that of the flatterer.—The poison of the serpent lies in his tongue, but that (ὁ δέ) of the flatterer in his soul.—If the serpent lies in the grass, he bites.—When the boy shall have seen the serpent, he will flee.—As long as the scholar may have money he will collect books.—The shepherd will stay until he shall have seen the wolf.

SIXTY-EIGHTH LESSON.

274. Ind. Pres. χαίρω, *I rejoice.*

Imperf. ἔχαιρον, *I was rejoicing, used to rejoice.*

Fut. χαίρήσω, *shall rejoice.*

2 Aor. ἐχάρην, (Pass. form) *I rejoiced*, Subj. χαρῶ, ἦς, &c. *may rejoice.*

Perf. κεχάρηκα (κεχάρημαι), *have rejoiced.*

χαίρω τούτοις,
οὐδενὶ οὕτω χαίρεις ὥς ἀγα-
θοῖς φίλοις,
εἰ τὰντα λέξεις, χαίρήσω.

I rejoice in these things.

You rejoice in nothing so
(much) as in good friends.
if you shall say this, I shall re-
joice.

275.	ἴδω,	let me see.
	τρέχουμεν,	let us run.
	μὴ καταβῶμεν,	let us not come down.

REM.—The Subj. is used in the 1 Pers. Sing. and Plur. for exhortations, &c.

μηδεῖς, μηδεμία, μηδέν, *no one, nobody, nothing.*
μηδενός, &c., like οὐδεῖς.

REM.—μηδεῖς differs from οὐδεῖς as μή from οὐ.

276. *Rule.*—In *negative* commands, precepts, &c., the Aor. Subj. is used instead of the Aor. Imper.

μὴ γράψῃς,	do not write.
μηδεῖς γράψῃ,	let no one write.
μὴ ταῦτα λέξῃς,	do not say these things.
μηδέποτε μηδέν κακὸν λέξῃς,	never say any thing evil.

277. ὁ πέλεκυς, *the axe.*

SING.	DUAL.	PLUR.
N. πέλεκυς		N. πελέκεις (fr. πελέκεες)
G. πελέκεως	N. A. V. πελέκει	G. πελέκεων
D. πελέκει	G. D. πελεκέοι	D. πελέκεσσι(ν)
A. πέλεκυν		A. πελέκεις
V. πέλεκυ		V. πελέκεις

τέμνω (κόπτω), *I cut.*

Ind.

Subj.

Pres. τέμνω, <i>am cutting, &c.</i>	τέμνω, <i>may be cutting.</i>
Imperf. ἔτεμνον,	
Fut. τεμῶ,	
2 Aor. ἐτάμον,	τάμω.
Perf. τέτμηκά,	τετμήκω.
Plupf. ἐτετμήκειν,	

278. ὅστις (ὃς τις) *whosoever, whoever.*

Sing.

N. ὅστις, ἥτις, ὅ,τι,	
G. οὐτίνος, ἡσιίνος, οὐτίνος,	Att. ὅτου, ὅτης, ὅτου.
D. ᾧτινί, ἧτινί, ᾧτινί,	ὅτῳ, ὅτῃ, ὅτῳ.
A. ὀτινᾶ, ἡντινᾶ, ὅ,τι, &c. ὃς and τις, declined throughout.	

ὅστις ταῦτα λέγει,	whosoever says these things.
ὅτινα ἀγαθὸν ὁρῶ, φιλῶ,	whomsoever I see good, I love.

279. *Indirect Interrogatives.*

Direct.

Indirect.

τίς ; <i>who ?</i>	ὅστις, <i>who.</i>
πόσος ; <i>how much ?</i>	ὁπόσος, <i>how much.</i>
ποῖος ; <i>of what sort ?</i>	ὁποῖος, <i>of what sort.</i>
ποῦ ; <i>where ?</i>	ὅπου, <i>where.</i> Subj. ὅπου ᾗν.
πότε ; <i>when ?</i>	ὁπότε, <i>when.</i> “ ὁπότεν.

τίς ἐστίν ;
 ἐρωτᾷς ὅστις ἐστίν ;
 πόσος ;
 οὐ λέξω ὁπόσος,
 ποῦ εἰσίν ;
 ἐρωτῶ ὅπου εἰσίν,
 πόσον πωλεῖς ;
 ἐρωτᾷ ὁπόσον πωλεῖς,

who is it ?
 do you ask who it is ?
 how much ?
 I shall not say how much.
 where are they ?
 I ask where they are.
 for how much do you sell ?
 he asks for how much you sell.

280. ὅστις ἂν, } *whosoever* (with Subj.)
 ὃς ἂν,

Whoever may say this,
 Whomsoever I may see,
 Every one who,
 All who,
 All that may be good I love,

ὅστις ἂν τοῦτο λέγῃ.
 ὃν ἂν ὀρῶ.
 πᾶς ὅστις or ὅσος.
 πάντες ὅσοι (not οἵτινες).
 πάντας, ὅσοι ἂν ἀγαθοὶ ᾖσι,
 φιλῶ.
 ὅπου ἂν ᾖ.
 ὅσα ἂν λέγῃς.

Wherever I may be,
 Whatever you may say,

281. EXERCISES.

I. *Render into English.*

Χαίρω.—Οὐ μόνον ἐγώ, ἀλλὰ καὶ πάντες
 χαίρουσιν.—Ὁ ἀγαθὸς τοῖς ἀγαθοῖς χαίρει.—Ὁ
 μὲν ἀγαθὸς τοῖς ἀγαθοῖς χαίρει, ὁ δὲ κακὸς τοῖς
 κακοῖς.—Εἰ σῶφρων ἦν ὁ υἱός, σφόδρα ἂν ἔχαιρεν
 ὁ πατήρ.—Ὡ νεανία, μήποτε μηδενὶ κακῷ χάρης.
 —Ὅστις τῷ κακῷ χαίρει, ἄθλιός ἐστιν.—Τί ἐν

τῇ χειρὶ ἔχεις ;—Πέλεκυν ἔχω.—Ὁ ἐργάτης τέμνει ξύλα τῷ πελέκει.—Τῷ μὲν πελέκει ξύλα τεμεῖ, τῷ δὲ σφηνὶ σχίσει.—Ὅσα ἂν ξύλα ὄρα ὁ τεχνίτης, ταῦτα τεμεῖ τε καὶ σχίσει.—Ἴωμεν.—Τρέχωμεν.—Μὴ ταῦτα τὰ δένδρα σχίσῃ τῷ πελέκει.—Μηδεὶς μήποτε μηδὲν κακὸν λέξῃ.—Τίς ἐστὶν ὁ ξένος ;—Ἐρωτῶ σε ὅστις ἐστὶν ὁ ξένος.—Ἐρωτᾷ ὁ παῖς ὅπου οἰκεῖ ὁ πλούσιος ἔμπορος.—Πότε ἦλθες ;—Μὴ λέξης ὅποτε ἦλθες.—Διὰ ταῦτα οὐκ ἔταμον τὸ δένδρον, ὅτι οὐδένα εἶχον πέλεκυν.

II. *Render into Greek.*

Let me see the axe.—Let us always pursue just things (τὰ δίκαια).—Young man do not pursue what is evil (τὸ κακόν).—Never say any thing evil.—Whatever you may say, I shall hear.—All who shall be present, will say the same things.—Whomsoever the king may see just, he loves.—For how much has the young man sold his cloak ?—For much money.—He will not say for how much.—Let no one take this axe into his (τῇ) hand.—Do not split wood with this axe.—Who asks how much milk I drink ?—Nobody asks how many (ὅπόσα) apples and cherries the boy has eaten.—If I had an axe I should cut this stone.—I threw the axe under the table.—Not under the table, but on to the seat.—On to what seat ?—On to the one in the porch.—The cat lies under the seat.—I rejoice in these things.—Who does not rejoice in good friends ?

SIXTY-NINTH LESSON.

282. ἡδύς, *pleasant, sweet.*

SING.		
N.	ἡδύς	ἡδεῖᾱ ἡδύ
G.	ἡδέος	ἡδεῖᾱς ἡδέος
D.	ἡδεῖ	ἡδεῖα ἡδεῖ
A.	ἡδύν	ἡδεῖαν ἡδύ
V.	ἡδύς	ἡδεῖα ἡδύ
DUAL.		
N. A. V.	ἡδέε	ἡδεῖᾱ ἡδέε
G. D.	ἡδέοιν	ἡδεῖαιν ἡδέοιν
PLUR.		
N.	ἡδεῖς	ἡδεῖαι ἡδέᾱ
G.	ἡδέων	ἡδεῖων ἡδέων
D.	ἡδέσι(ν)	ἡδεῖαις ἡδέσι(ν)
A.	ἡδεῖς	ἡδεῖᾱς ἡδέᾱ
V.	ἡδεῖς	ἡδεῖαι ἡδέᾱ

So, γλυκύς	γλυκεῖα	γλυκῦ, <i>sweet.</i>
ταχύς	ταχεῖα	ταχύ, <i>swift.</i>
βραδύς	βραδεῖα	βραδύ, <i>slow.</i>
βαθύς	βαθεῖα	βαθύ, <i>deep.</i>
ὀξύς	ὀξεῖα	ὀξύ, <i>sharp.</i>
εὐρύς	εὐρεῖα	εὐρύ, <i>wide.</i>
πλατύς	πλατεῖα	πλατύ, <i>broad.</i>
εὐθύς	εὐθεῖα	εὐθύ, <i>straight.</i>

283. ὀξὺν ἔχω πέλεκυν, } I have a sharp axe.
 τὸν ὀξὺν πέλεκυν ἔχω, } I have the (or my) sharp axe.
 ὀξὺν ἔχω τὸν πέλεκυν, }
 τὸν πέλεκυν ὀξὺν ἔχω, } I have my axe *sharp.*
 ἔχω ὀξὺν τὸν πέλεκυν, }

307. *Rule*—The Adj. when not immediately preceded by the Art. distinguishes the substantive not from *another* object, but from the *same* object in another *condition*; thus,

ἔχω μέλαιναν τὴν χλαῖναν,	I have my cloak <i>black</i> (not white).
but, ἔχω τὴν μέλαιναν χλαῖναν,	I have my black cloak (not my white one).

284. So of clauses.

ὁρῶ τὴν ἐν τῇ οἰκίᾳ θύραν,	I see the door (which is) in the house.
ὁρῶ ἐν τῇ οἰκίᾳ τὴν θύραν,	I see the door in the house (not any where else).
ρίψω τὴν ὑπὸ τῇ τραπέζῃ σφαῖραν,	I shall throw the ball (which is) under the table.
ρίψω τὴν σφαῖραν ὑπὸ τὴν τράπεζαν,	I shall throw the ball under the table.

285. ἡδύ,	<i>sweetly.</i>
ἡδέως,	<i>with pleasure, gladly.</i>
ταχύ,	<i>quickly, swiftly.</i>
βραδέως,	<i>slowly.</i>
εὐθύς,	{ <i>straightway, immediately.</i>
εὐθύ,	
σοφῶς,	<i>wisely.</i>

εὐθύς εἰς τὰς χεῖρας ἔλαβεν,	he straightway took into his hands.
εὐθεῖα ἡ ὁδός,	the road is straight.
οἱ ὄρνιθες ἡδὺ ᾄδουσιν,	the birds sing sweetly.
ταῦτα ἡδέως ἀκούω,	I hear these things with pleasure.

286. ὁ βοῦς, *the ox.*
 ἡ βοῦς, *the cow.*

SING.	DUAL.	PLUR.
N. βοῦς	N. A. V. βόε G. D. βοῶν	N. βόες
G. βοός		G. βοῶν
D. βοῖ		D. βοῦσι(ν)
A. βοῦν		A. βοῦς (βόας)
V. βοῦ		V. βόες

287. *πρίν, before, sooner.*
πρίν ἤ, before, sooner than (chiefly with Inf.)
οὐ πρόσθεν—πρίν,
οὐ πρότερον—πρίν, } *not before, not until* (with Ind.)
οὐ—πρίν,
οὐ—πρίν ἄν, not before, not until (with Subj.)

He did not depart before (until) { *οὐ πρόσθεν ἀπῆλθε, πρίν ἤλ-
 I came, θον ἐγώ,*
 He will not escape before I { *οὐκ ἀπῆλθε, πρίν ἤλθον ἐγώ,
 catch him, οὐκ ἀποφεύξεται, πρίν ἄν
 λάβω.*

☞ Observe, *until* = up to the time when, ἕως, μέχρις.
not until = not sooner than, οὐ πρόσθεν—πρίν, οὐ πρίν.

He stayed until I came, *ἔμεινεν ἕως, μέχρις ἤλθον.*
 He did not depart until, before *οὐ πρότερον ἀπῆλθε, πρίν ἤλ-
 I came, θον.*
 They will not depart until = be- *οὐκ ἀπίασι πρίν ἄν ἔλθω.*
 fore, I come,

288. EXERCISES.

I. *Render into English.*

Γλυκὺς οἶνος.—Ἡδεῖα φωνή.—Ἡ τῆς ἀηδοῦς φωνὴ οὐχ οὕτως ἡδεῖά ἐστιν ὥς ἡ σή.—Ὁ ταχὺς ἵππος.—Ὁ βραδὺς βοῦς.—Ὁ μὲν ἵππος ταχύς, ὁ δὲ βοῦς βραδύς ἐστιν.—Ὁ ἀνὴρ ἔχει τὸν πέλεκυν ὀξύν.—Ὁ σὸς πέλεκυς οὐχ οὕτως ὀξύς ἐστιν ὥς ὁ τοῦ ἐργάτου.—Ποταμὸς βαθύς.—Ὁ ποταμὸς βαθύς τε καὶ εὐρύς.—Ἡ παρ' ἡμῖν λίμνη οὐχ οὕτω πλατεῖά ἐστιν ὥς ἡ παρ' ὑμῖν.—Ἡ μὲν ὁδὸς εὐθεῖα, ὁ δὲ ποταμὸς σκολιός ἐστιν.—Ποῦ τὴν βοῦν ἐώρακας;—Ἐν τῇ μεγάλῃ νόμῃ.—Ἡ λίμνη ἢ ἐν ταύτῃ τῇ χώρᾳ μάλα βαθεῖά ἐστιν.—Αἱ ἀηδόνες ἡδὺν ᾄδουσι πᾶσαν τὴν νύκτα.—Οἱ ἵπποι ταχέως τρέχουσιν.—Οὐ πρόσθεν τοὺς ὄρνιθας ἠκούσαμεν, πρὶν ἔλαμψεν ἡ ἥλιος.—Οὐ σφόδρα χαιρήσω πρὶν ἂν οἱ φίλοι ἔλθωσιν.—Οἱ ἵππεῖς τὸν βαθὺν ποταμὸν διαβήσονται.—Οἶνος οὐχ οὕτω γλυκὺς ἐστιν ὥς γάλα ἢ ὕδωρ.

II. *Render into Greek.*

Swift horses.—Horses are swift, but oxen slow.—The horse is not so swift as the lion.—The birds sing sweetly.—I hear this nightingale with pleasure.—I drink sweet milk with pleasure.—This lake is neither so broad, nor

so deep as the sea.—The man has his axe sharp.—A swift horse, a wide river, and a straight bridge.—The cows walk slowly.—The messenger from the king (ὁ παρὰ τοῦ βασι.) will cross the straight and broad bridge.—I did not see the large and beautiful city until (= before) I crossed the river.—You will not see the city until (= before) you shall have come on to the hill.—You speak these things wisely.—If the orator always spoke so wisely, I should hear him with pleasure.—Let no one ever say that the wicked (οἱ κακοί) are happy.

SEVENTIETH LESSON.

289. *Comparison of Adjectives.*

The comparative commonly ends in *τερος, α, ον, G. ον, ας, &c.*

The Superlative in *τατος, η, ον, G. ον, ης, &c.*

ὕψηλός, high, lofty.
ὕψηλότερος, higher.
ὕψηλότατος, highest.

So, μακ-ρός,	ρότερος,	ρότᾱτος, long, longer, longest.
μικ-ρός,	ρότερος,	ρότᾱτος, small, smaller, &c.
λαμπ-ρός,	ρότερος,	ρότατος.
λευκ-ός,	ότερος,	ότᾱτος.
δίκαι-ος,	ότερος,	ότᾱτος.

Adj. in *ος* with *short* penult make *ώτερος* and *ώτατος*.

σοφός, σοφώτερος, σοφώτατος.
 πλούσιος, πλουσιώτερος, πλουσιώτατος.

So, σκολιός, crooked, μακάριος, happy.
 ἄθλιος, wretched, ἄδικος, unjust.

290. *Rule*.—The Comparative is usually followed by the *Gen*.

πλουσιώτερος ἐμοῦ,	richer than I.
ἢ σὴ οἰκία λευκοτέρα ἐστὶ τῆς	
ἐμῆς,	
ἢ ἐμὴ μικροτέρα ἐστὶ τῆς τοῦ	
ἱατροῦ,	mine.
	mine is smaller than the physi-
	cian's.

291. Where the *Gen*. is inadmissible, the comparison is made by *ἤ*, *than*.

I am wiser now than yesterday,	σοφώτερός εἰμι νῦν ἢ ἐχθές.
You have a higher house	
than I,	
Richer in gold than silver,	
	σὺ ἔχεις ὑψηλοτέραν οἰκίαν ἢ
	ἐγώ.
	πλουσιώτερος χρυσὸν ἢ ἄργυρον.

Still the *Gen*. is often used for *ἤ*, as,

σὺ ἔχεις ὑψηλοτέραν οἰκίαν ἢ	} you have a loftier house
ἐγώ,	
σὺ ἔχεις ὑψηλοτέραν οἰκίαν	
ἐμοῦ,	
	} than I.

And *ἤ* *than*, is sometimes used for the *Gen*. as,

οὐδὲν ἀδικιώτερον ἢ κόλαξ,	} nothing is more unjust than a
οὐδὲν κόλακος ἀδικιώτερον,	
	} flatterer.

εὐρύς,	εὐρύτερος,	εὐρύτατος, <i>wide, wider &c.</i>
ὀξύς,	ὀξύτερος,	ὀξύτατος,
βραδύς,	βραδύτερος,	βραδύτατος.
βαθύς,	βαθύτερος,	βαθύτατος.

contr. {	μέλας,	μελάντερος,	μελάντατος.
	εὐνοος,	εὐνοέστερος,	εὐνοέστατος.
	εὐνους,	ευνούστερος,	ευνούστατος.
	ἰλεως,	ἰλεώτερος,	ἰλεώτατος.
	εὐδαιμών,	εὐδαιμονέστερος,	εὐδαιμονέστατος.
	σώφρων,	σωφρονέστερος,	σωφρονέστατος.

292. ὁ, ἡ πόρτις, *the calf, the heifer.*

SING.	PLUR.	DUAL.
N. πόρτις	N.A.V. πόρτις G. D. πορτίων	N. πόρτιες and πόρτις
G. πόρτιος		G. πορτίων
D. πόρτιι, πόρτι		D. πόρτισι(ν)
A. πόρτιν		A. πόρτιᾶς, πόρτις
V. πόρτι		V. πόρτιες, πόρτις

293. EXERCISES.

I. *Render into English.*

Ἡ βοῦς καὶ ἡ πόρτις.—Ἡ πόρτις πλησίον ἐστὶ τῆς βοός.—Αἱ βόες σὺν ταῖς πόρτισιν ἐν τῇ γωνίᾳ κεῖνται τῆς νομῆς.—Ἡ πόρτις μικροτέρα ἐστὶ τῆς

βοός.—Γάλα γλυκύτερόν ἐστι τοῦ οἴνου.—Γάλα μὲν γλυκύ, γλυκύτερον δὲ μέλι.—Τὸ μὲν μέλι γλυκύ, γλυκύτερον δὲ ἢ σοφία.—Οὐδὲν γλυκύτερόν ἐστιν ἀρετῆς.—Κόρακα τούτου μελάντερον οὐδεπώποτε ἐώρακα.—Ὁ μὲν κόραξ μέλας, ὁ δὲ κόλαξ ἐπὶ μελάντερος.—Ὁ θεὸς εὐνούστερος τοῖς ἀγαθοῖς ἐστιν, ἢ τοῖς κακοῖς.—Εὐδαιμονέστερος εἶ νῦν, ἢ ὅτε μάλα πλούσιος ἦς.—Ὁ ἐμὸς πέλεκυς ὀξύτερός ἐστι τοῦ σοῦ.—Εἰ σωφρονέστερος ἦν ὁ νεανίας, μακαριώτερος ἂν ἦν.—Μηδεὶς λέξη ὅτι ὁ ἄδικος εὐδαιμονέστερος τοῦ δικαίου.

II. *Render into Greek.*

A high tree.—A higher hill.—The highest houses.—A small calf.—The calf is smaller than the cow.—The horse is swifter than the cow.—The ox is neither so beautiful nor so swift as the horse.—A man is slower than a horse.—The road into the city (ἡ εἰς τὴν πόλιν ὁδός) is longer and more crooked than that through (τῆς διὰ) the plain.—The river is more winding than the road.—The stars are brighter than the moon.—I have never seen the stars brighter than now.—The ether is higher than the atmosphere.—The good are happier than the bad.—If the old man were wiser, he would be happier.—The tongue of the serpent is black.—The tongue of the flatterer is blacker than that of the serpent.

SEVENTY-FIRST LESSON.

294. *Comparison of Adjectives (continued).*

Some Adjectives are compared in *των* and *ιστος*, *η*, *ον*,
as,

ἡδύς, *ἡδίων*, *ἡδιστος*, *pleasant, sweet, sweeter, &c.*
ταχύς, *θάσσων* (Att. *θάττων*) *τάχιστος*, (irreg)
αἰσχρός, *αἰσχίων*, *αἰσχιστος*, *ugly, base, more ugly, &c.*

295. Some Adjectives are quite irregular ; as,

Positive.	Comp.	Superl.
<i>ἀγαθός</i> , <i>good</i> ,	<i>ἀμείνων</i> , <i>better</i> ,	<i>ἀριστος</i> , <i>best</i> .
	<i>βελτίων</i> ,	<i>βέλτιστος</i> .
	<i>κρείσσων</i> , Att. <i>κρείττων</i> ,	<i>κράτιστος</i> .
	<i>λῶων</i> ,	<i>λῶστος</i> .
<i>κακός</i> , <i>bad, wicked</i> ,	<i>κακίων</i> , <i>more wicked</i> ,	<i>κάκιστος</i> , <i>most wicked</i> .
	<i>χειρόων</i> , <i>worse</i> ,	<i>χειρίστος</i> , <i>worst</i> .
<i>καλός</i> ,	<i>καλλίων</i> ,	<i>κάλλιστος</i> .
<i>μέγας</i> ,	<i>μείζων</i> ,	<i>μέγιστος</i> .
	<i>μικρότερος</i> ,	<i>μικρότατος</i> .
<i>μικρός</i> ,	<i>μείων</i> ,	
	<i>ἐλάσσων</i> , Att. <i>ἐλάττων</i> ,	<i>ἐλάχιστος</i> .
<i>πολύς</i> ,	<i>πλείων</i> and <i>πλέον</i> ,	<i>πλεῖστος</i> .
		<i>ὀλίγιστος</i> .
<i>ὀλίγος</i> ,	<i>ἐλάσσων</i> , <i>ἐλάττων</i> ,	<i>ἐλάχιστος</i> .
	<i>ἥσσω</i> , Att. <i>ῥήτων</i> ,	(Adv. <i>ῥκιστᾶ</i>).

296. The Comparative in *ων* is thus inflected.

SING.		PLUR.
N. <i>μείζων</i>	<i>μείζον</i>	N. <i>μείζονες</i> & <i>μείζονς</i> <i>μείζονα</i> & <i>μείζω</i>
G. <i>μείζονος</i>		G. <i>μειζόνων</i>
D. <i>μείζονι</i>		D. <i>μειζοσι(ν)</i>
A. <i>μείζονα</i> & <i>μείζω</i>	<i>μείζον</i>	A. <i>μείζονας</i> & <i>μείζονς</i> <i>μείζονα</i> & <i>μείζω</i>
V. <i>μείζον</i>		V. <i>μείζονες</i> & <i>μείζονς</i> <i>μείζονα</i> & <i>μείζω</i>
DUAL.		
N. A. V.		<i>μείζονε</i>
G. D.		<i>μειζόνων</i>

REM.—*μείζονες* is rare; otherwise the uncontracted forms are often found.

Better than (superior to, more powerful than) I,
 A better man (more good morally),
 A better physician (more capable),
 A worse young man (more wicked),
 Worse (less excellent) oxen.
 Worse citizens,
 A smaller tree,
 Less wine,
 Fewer men,
 Less money,

κρείττων ἐμοῦ.
βελτίων ἄνθρωπος.
ἀμείνων ἰατρός.
κακίων νεανίας.
χείρους βόες.
χείρους πολῖται.
μικρότερον, ἔλαττον δένδρον.
ἐλάττων οἶνος.
ἐλάττους ἄνθρωποι.
ἐλάττω, μείω χρήματα.

297. Swifter than all,
 Swiftest of all,

θάττων πάντων.
πάντων τάχιστος.

By far greater,
Still sweeter,
Still much smaller, less,
Much, far better,

Not much better,
Much the best,
By far the best,

So much better,

By so much swifter as,
Far more men.

μακρῶ μείζων.
ἐπὶ γλυκύτερος.
ἐπὶ πολὺ μικρότερος, ἐλάττω.
πολὺ, πολλῶ, μακρῶ βελτίων,
ἀμείνων.
οὐ πολὺ ἀμείνων.
πολὺ, πολλῶ βέλτιστος.
μακρῶ κράτιστος.
} τοσοῦτῳ ἀμείνων.
} τοσοῦτον ἀμείνων.
τοσοῦτῳ θάττω ὅσῳ.
πολλῶ πλείους ἄνθρωποι.

300. EXERCISES.

I. Render into English.

Ἡδεῖα φωνή.—Ἡ μὲν χελιδόνης φωνὴ ἡδεῖά ἐστιν, ἡ δὲ τῆς ἀηδοῦς ἐπὶ πολλῶ ἡδίω.
—Τὸ ῥόδον κάλλιστόν ἐστιν.—Ἐδήδοκα πλείω κεράσια ἢ σῦκα.
—Ὁ μαθητὴς συνείλοχε (has collected) πολλῶ πλείους βιβλους ἢ ὁ διδάσκαλος.—Πότερα καλλίω ἐστὶ, τὰ ἐν τῷ ὑμετέρῳ κήπῳ ῥόδα, ἢ τὰ ἐν τῷ ἡμετέρῳ;—Τὰ παρ' ἡμῖν ῥόδα πολὺ καλλίω ἐστίν.—Οὐδὲν γλυκύτερόν ἐστι τοῦ μέλιτος.—Οὐδὲν τῆς σοφίας ἀμεινον.—Γλυκὺ μὲν τὸ μέλι, γλυκύτερον δὲ ἡ σοφία, πάντων δὲ γλυκύτατον ἡ

ἀρετή.—“Ὅσω βελτίων ἔσῃ, τοσούτῳ ἔσῃ μακαριώ-
τερος.—Οἱ νῦν ἄνθρωποι χεῖρους εἰδὶ τῶν πάλαι.
—Οὗτος ὁ λόφος ὑψηλότεατός ἐστιν.—Οὐδὲν με-
λάντερόν ἐστι τῆς τοῦ ἀδίκου ψυχῆς.—Μικρὸς
μὲν ὁ ἀνὴρ, τὸ δὲ μετ’ αὐτοῦ παιδίον ἐπὶ πολὺν
μικρότερόν ἐστιν.—Οἶνον μὲν ὀλίγον ἔχομεν, ἐπὶ
δὲ ἐλάσσονα χρυσόν.

II. *Render into Greek.*

The son (indeed) is wise, but the father is still wiser.
—The horse is much swifter than the ox.—This young
man is far better (βελτίων) than I.—The good have bet-
ter friends than the bad.—Nothing is sweeter than a
good friend.—Whosoever (ὅστις) has good friends is most
happy.—This rose is (the) most beautiful of all those in
the garden.—Even the richest (καὶ ὁ πλουσιώτατος), if he
be bad, will be miserable.—There are more men (εἰς
πλείους ἄνθρωποι) in the city than (ἢ) in the villages.—
There are fewer men in the village than in the city.—
Those in the (οἱ ἐν τῇ) village are better (superior) than
those in the city.—God is superior to (κρείττων) all kings.
—The clouds are higher than the hills.—The daughter
is much more beautiful than her (τῆς) mother.—The
moon is still higher than the clouds.—The stars are
much the highest of all.—My friend has little (μὲν) silver,
but less gold.

SEVENTY-SECOND LESSON.

301. *Comparison of Adverbs.*ἐγγύς, *near.*ἐγγύτερον, } *nearer.*

ἐγγυτέρω, }

ἐγγυτάτᾱ, } *nearest.*

ἐγγυτάτω, }

μάλα, *very*, (in a high degree).μᾶλλον, *more, rather* (in a higher degree).μάλιστα, *most of all, especially.*

τῆς πόλεως ἐγγύτερον ἡμῶν or	nearer the city than we.
ἢ ἡμεῖς,	
πάντων ἐγγύτατα, ἐγγυτάτω,	nearest of all.
μᾶλλον (πλέον) πάντων,	more than all.
μάλιστα πάντων,	most of all.
τοῦτο μᾶλλον ἐκείνου,	this rather than that.

302. The Neut. Sing. of the Comparative of Adj. and the Neut. Plur. of Superlative may be regularly used adverbially.

ταχέως, ταχύ, *swiftly, quickly*, θᾶσσον(θᾶττον) τάχιστα.σοφῶς, *wisely*, σοφώτερον *more wisely*, σοφώτατα *most wisely.*εὖ, *well*, ἄμεινον, *better*, ἄριστᾱ, *best.*

more rarely βέλτιον and κρείττον, βέλτιστα and κράτιστα.

κακῶς, *badly, wickedly*, κακῶς, *more wickedly*, κακίστα.χειρόν, *worse*, χειρίστα, *worst.*ἥσσον, (ἥττον) *less*. ἥκιστα, *least.*ἐλασσον (ἐλαττον) *less*, ἐλάχιστα, "μειον, *less.*ἡδύπλεα, *sweetly*, ἡδιον, *more sweetly*, ἡδίστα, *most sweetly.*πολύ, *much*, πλέον, *more*, πλεῖστα, *most.*

λέγεις πάντων βέλτιστα,
τάχιστα τρέχει ὁ ἵππος,
ἐμοῦ κάλλιον γράφεις,

οὐχ ἥττον, οὐ μείον,
οὐδὲν ἥττον,
οὐδὲν μᾶλλον,
ἥττον δίκαιος,
οὐδενὸς ἥττον δίκαιος,

πολὺ ἔλαττον, ἥττον, μείον,
πολὺ πλέον, μᾶλλον,

you speak best of all.
the horse runs most swiftly.
you write more beautifully
than I.

not less.
none the less.
no more, none the more.
less just.
less just than nobody = as just
as any.
much less.
much more.

303. ὥς μάλιστα,
ὅτι μάλιστα,
ὥς βέλτιστα λέγεις,
ὅτι τάχιστα τρέχω,

{ in the highest degree, as much
as possible.
you speak most excellently.
I run most swiftly.

304. πρό, before.
πρότερος, before, sooner.
πρῶτος, first.

ἦλθε πρότερος ἐμοῦ,
ἦλθε πρότερον ἐμοῦ,
ἦλθε πρότερος ἢ ἐγώ,
ἦλθε πρότερον ἢ ἐγώ,
ἦλθε πρότερον ἢ ἔγραψα,

λέγω πρῶτος πάντων,

λέγω πρῶτον πάντων,

{ he came before me.
he came sooner than I, (before
me.)
he came before (sooner than) I
wrote.
I speak first (the first one) of
all.
I speak first (the first thing) of
all.

305. More beautiful than wise, | καλλίων ἢ σοφώτερος.
More wise than just. | σοφώτερος ἢ δικαιότερος.

Greater than can be described, | μείζων λόγον (greater than
speech).
Greater than human, | μείζων ἢ κατὰ ἄνθρωπον.
(lit. greater than according
to man).

ὁ χαλκός, οὖν, *brass, copper.*
ὁ λόγος, οὖν, *the word, speech.*
τὸ κάτοπτρον, οὖν, *the mirror.*
τὸ εἶδωλον, οὖν, (figure) *image.*

ὁ οἶνος κάτοπτρόν ἐστι νοῦ, | wine is a mirror of the mind.
ὁ λόγος τῆς ψυχῆς εἶδωλόν | speech is the image of the soul.
ἐστίν, |

306. EXERCISES.

I. Render into English.

Ἐγγὺς τῆς πόλεως.—Τῆς πόλεως ἐγγύτερόν
ἐσμεν ἢ τοῦ ποταμοῦ.—Ὁ παῖς πολὺ ἐγγυτέρω
τῆς ὕλης ἐστὶν ἡμῶν (than we).—Ὁ ἄγγελος ὡς
τάχιστα ἦλθεν.—Οἱ τοῦ βασιλέως ἵπποι πάντων
τάχιστα ἔδραμον.—Οἱ θηρευταὶ ἐξῆλθον πολὺ
πρότερον ἡμῶν.—Ὁ ῥήτωρ οὐδὲν πρότερον τοῦ-
του λέξει.—Τὸν λέοντα εἶδομεν ὀλίγον ὕστερον ἢ
εἰσῆλθομεν (a little after we entered) εἰς τὴν

ὑλῆν.—Οἱ λέοντες ἔδραμον πολὺν θάττον τῶν ἵππων.—Ὁ γέρον λέγει πολὺ σοφώτερον τοῦ νεανίου.—Σὺ μὲν εὖ λέγεις, ὁ δὲ φίλος σου ἐπὶ ἄμεινον, ὁ δὲ ῥήτωρ πάντων ἄριστα.—Οἱ νεανῖαι οὐχ ἥττον σοφῶς λέγουσι τῶν ῥητόρων.—Πᾶσι τοῖς ἄλλοις ἥττον χαίρω, ἢ τοῖς ἀγαθοῖς φίλοις.—Οὐδένα μᾶλλον σοὺ φιλῶ.—Οἱ ἀγαθοὶ τοὺς ἀγαθοὺς φιλοῦσι μᾶλλον ἢ τοὺς κακοὺς.—Ὁ ῥήτωρ λόγῳ χαίρει μᾶλλον ἢ σοφία.—Οἱ ὄρνιθες μείον ἐν τῇ πόλει ἄδουσιν ἢ ἐν τοῖς ἀγροῖς.—Οὗτος ὁ βασιλεὺς μείζων ἐστὶν ἢ βελτίων.—Ὁ μὲν χαλκὸς κάτοπτρον προσώπου, ὁ δὲ οἶνος, νοῦ.

II. Render into Greek.

You run swiftly.—The river runs (flows) swiftly.—The words of the young man flow faster than a river.—Who is less wise than I?—Who is less just than the wicked (man)?—The father is far wiser than his son.—The mother is less beautiful than her daughter.—She is more beautiful than wise.—The cloak lies nearer (to) the trunk than (to) the table.—The horseman came before (sooner than) the king.—Nobody will go away sooner than I.—Before we came (πρότερον ἢ &c.) into the plain we saw the wild beasts.—We did not cross the river until (οὐ πρόσθεν—πρίν) the king sent us.—My brother errs less than I.—Who errs more (πλεῖον, μᾶλλον) than the thief?—The bad are always less happy than the good.—This (man) errs most (μάλιστα) of all.—Copper is less beautiful than gold or silver.

SEVENTY-THIRD LESSON.

307. ἡ τριήρης, *the trireme* (galley with three banks of oars.)

SING.	DUAL.	PLUR.
N. τριήρης G. (τριήρεος) τριήρους D. (τριήρεϊ) τριήρει A. (τριήρεᾱ) τριήρη V. τριήρες	τριήρῃ τριήρη τριήρεοιν τριήροϊν	N. (τριήρεις) τριήρεις G. τριήρέων & τριήρων D. τριήρεσι(ν) A. (τριήρεϊς) τριήρεις V. (τριήρες) τριήρεις

So, Σωκράτης, *Socrates*.

Σωκράτους.

Σωκράτει.

Σωκράτη and Σωκράτην (1 Decl.)

Σώκρατες.

ὁ Πλάτων, *ωνος, Plato*.

ὁ φιλόσοφος, *ου, the philosopher*.

ἡ Ἑλλάς, ἡ ἄδος, *Greece, Hellas*.

Ἑλληνικός, ἡ, ὄν, *Hellenic, Grecian, Greek*.

308. πλήρης, *full*, (contr. like τριήρης).

SING.	DUAL.	PLUR.
N. πλήρης Neut. πλήρες G. πλήρ-εος, ους D. πλήρ-εϊ, ει A. πλήρ-εᾱ, η V. πλήρες	πλήρ-εε, η πλήρ-εοιν, οῖν	N. πλήρ-εες, εις, πλήρ-εᾶ, η G. πλήρ-εων, ὧν D. πλήρεσι(ν) A. πλήρ-εᾶς, εις, πλήρ-εα, η V. πλήρ-εες, εις, πλήρ-εα, η

So, ἀληθής, true.
 ψευδής, false.

Comparison πληρ-έστερος, έστατος.
 ἀληθ-έστερος, έστατος.
 ψευδ-έστερος, έστατος.

ὁ κήπος πλήρης ἐστὶ ρόδων,
 τὸ στόμα τοῦ ἰοῦ πλήρες,
 ταῦτα ἀληθῆ λέγεις,

ἀληθῆ, τὰ ἀληθῆ λέγεις,

οὐδὲν ὧν λέγεις ψευδές ἐστιν,

the garden is full of roses.
 the mouth is full of poison.
 you say these things truly
 (true).
 you speak the truth (true
 things).
 Nothing of what you say is
 false.

309. οὐ τοσοῦτον—ὅσον, *not so much—as.*

οὐ τοσοῦτον δι' ἐμὲ ὅσον διὰ
 σέ,
 μᾶλλον ἐμοῦ ἢ σοῦ ἕνεκα,
 ἥττον διὰ ταῦτα ἢ δι' ἐκεῖνα,
 οὐ τοσοῦτον χαίρω ὅσον ἀλγῶ,

not so much on my account as
 yours.
 rather for my sake than yours.
 less on this account than that.
 I do not so much rejoice as
 grieve.

ταῦτα ἀληθῆ λέγω ;
 οὐδ' ἄμῶς,
 ἤκιστα,
 ἀληθῶς,
 ὡς ἀληθῶς,
 ὡς ἀληθέστατα λέγεις,

do I say this truly ?
 in no way, by no means.
 not in the least, not at all.
 truly.
 in very truth.
 you speak most truly.

Ὁ Σωκράτης Ἕλληγ ἦν,
Πλάτων φιλόσοφος ἦν Ἕλλη-
νός,

Socrates was a Greek.
Plato was a Greek philosopher.

Rule.—Proper names may take the Art. if referring to persons previously mentioned, or well known. Otherwise they reject it.

310. EXERCISES.

I. Render into English.

Ἐκείνη ἡ ὕλη θηρίων ἦν πλήρης.—Αἱ περὶ τὴν Ἑλλάδα θάλασσαι πλήρεις ἦσαν πάσαι τῶν τριηρέων.—Τῶν Ἑλλήνων πολλοὶ περὶ τὴν θάλασσαν ὥκουν καὶ πολλάκις εἰς τὰς τριήρεις ἐνέβαινον.—Ὁ Σωκράτης κράτιστος ἦν φιλόσοφος καὶ ἄνθρωπος βέλτιστος.—Σωκράτης καὶ Πλάτων ἀλλήλους ὥς μάλιστα ἐφίλουν.—Ὁ μὲν Σωκράτης διδάσκαλος ἦν, ὁ δὲ Πλάτων, μαθητής.—Πάντων τῶν ἐν Ἑλλάδι σοφῶν σωφρονέστατος ἦν Σωκράτης.—Οἱ τῶν φιλοσόφων λόγοι πολλάκις εἰσὶ ψευδεῖς.—Ὁ Πλάτων ἀληθὴς ἦν φιλόσοφος.—Πλάτων ἔλεγεν ὅτι ἡ ψυχὴ ἀθάνατός ἐστιν.—Ὁ Σωκράτης ἔλεγεν ὅτι εἷς μέγιστος θεός ἐστι, καὶ ὅτι ἐκεῖνος πάντα ὁρᾷ, καὶ παντ' ἀκούει.

Οὐδὲν ψευδέστερόν ἐστιν οἴνου.—Οὐδὲν ψευ-

δέστερόν ἐστι τῆς τοῦ κόλακος γλώσσης.—Ἡ τοῦ κόλακος γλῶσσα μέλανος ἴου πλήρης ἐστίν.—Τοῦ μὲν ὄφως ἡ γλῶττα πλήρης ἐστίν ἴου, τοῦ δὲ κόλακος, ἡ καρδία.—Οἱ ὄφεις τὸν ἴον ἐν τοῖς ὁδοῦσιν ἔχουσιν.—Αἱ νεφέλαι πλήρεις χιόνος εἰσίν.—Διὰ τοῦτο δύο ᾧτα ἔχομεν, στόμα δὲ ἓν, ἵνα πλείω μὲν ἀκούωμεν, ἥττονα δὲ λέγωμεν.—Μετὰ τὸν θεόν, πάντων μάλιστα τοὺς γονέας φιλοῦμεν.

II. *Render into Greek.*

Socrates was a Greek.—Socrates and Plato were both Greeks.—Socrates was (the) teacher of Plato.—Plato loved Socrates most of all.—Socrates was the wisest and best of the Greeks.—The mouth of Socrates was full of wisdom.—On the tongue of Plato was honey.—They say (λέγουσιν) that bees sat on the tongue of Plato.—The Grecian seas were full of triremes.—There were many triremes about the city.—There were in Greece many beautiful cities.—Hellas was a country small indeed, but beautiful.—The plains of Hellas were many and beautiful.—All these things you say most truly.—These words are not false.—Your tongue (indeed) is true, but your heart false.—The chest is full of black hats and still blacker cloaks.—The garden is full of roses.—The pasture has fewer apple-trees than cherry-trees.—I love the good rather than the bad.—Does God love the bad?—In no way.—Not at all.

SEVENTY-FOURTH LESSON.

311. *The Optative Mode.*

The Optative Mode has four tenses, the Pres. Perf. Fut. and Aor.; thus,

	Ind.	Opt.
Pres.	γράφ-ω,	γράφ-οιμι, <i>I might be writing, might write.</i>
Fut.	γράψ-ω,	γράψ-οιμι, <i>might (hereafter) write.</i>
1 Aor.	ἔ-γραψ-ᾶ,	γράψ-αιμι, <i>might write.</i>
Perf.	γέγραψ-α	γεγράψ-οιμι, <i>might have written.</i>

REM.—The 1 Aor. Act. ends in *αιμι*, the other tenses including the 2 Aor. in *οιμι*.

312. Inflection in *οιμι*.

Sing.	γράφ-οιμι,	γράφ-οις,	γρά-φοι.
Dual		γράφ-οιτον,	γρα-φοίτην.
Plur.	γράφ-οιμεν,	γράφ-οιτε,	γρά-φοιεν.

Inflection of the 1 Aor. in *αιμι*.

Sing.	γράψ-αιμι,	γράψ-αις & γράψ-εις,	γράψ-αι & γράψ-εις(ν)
Dual		γράψ-αιτον,	γραψ-αίτην.
Plur.	γράψ-αιμεν,	γράψ-αιτε,	γράψ-αιεν & γράψ-ειαν.

REM.—The Æolic forms *γράψ-εις*, *γράψ-εις* and *γράψ-ειαν* are more common than the regular forms, *γράψ-αις*, *γράψ-αι*, *γράψ-αιεν*.

Observe.—The inflection-endings *οι* and *αι* in the Opt. are long.

εὐρίσκω, I find.

Ind.	Opt.
Pres. εὐρίσκω,	εὐρίσκοιμι, <i>should, might be finding.</i>
Fut. εὐρήσω,	εὐρήσοιμι, <i>should (hereafter) find.</i>
2 Aor. εὐρον,	εὐροίμι, <i>should find.</i>
Perf. εὐρήκα,	εὐρήκοιμι, <i>should have found.</i>

ἵνα γράφοιμι,	that I might write, be writing. that I might write.
ἵνα γράψαιμι,	

313. *Rule.*—The Optative naturally follows the *past* tenses; the Subjunctive the present and future; as,

ζητῶ ἵνα εὕρω,	I seek that I may find. I shall seek that I may find. I was seeking that I might find. I sought that I might find.
ζητήσω ἵνα εὕρω,	
ἐζήτην ἵνα εὕροίμι,	
ἐζήτησα ἵνα εὕροίμι,	

314. *ἀκούω, I hear.*

	Ind.	Opt.
Pres.	ἀκούω,	ἀκούοιμι.
Fut.	ἀκούσομαι,	ἀκουσοίμην.
1 Aor.	ἤκουσα,	ἀκούσαιμι.
Perf.	ἀκήκοα,	ἀκηκόοιμι.

Inflection of the Middle form ἀκουσοίμην.

Sing.	ἀκουσοίμην,	ἀκούσοιο,	ἀκούσοιτο.
Dual	ἀκουσοίμεθον,	ἀκούσοισθον,	ἀκουσοίσθην.
Plur.	ἀκουσοίμεθα,	ἀκούσοισθε,	ἀκούσοιντο.

So, all forms in οίμην except Opt. from Fut. in οὔμαι which differs in *accent*.

πίπτω, fall.

Ind.

Pres.	πίπτω,
Fut.	πесоῦμαι,
2 Aor.	ἔπεςον,
Perf.	πέπτωκα,

Opt.

πίπτοιμι.
πесоίμην.
πέσοιμι.
πεπτώκοιμι.

Sing.	πесоίμην,	πесоῖο,	πесоῖτο.
Dual	πесоίμεθον,	πесоίσθον,	πесоίσθην.
Plur.	πесоίμεθα,	πесоίσθε,	πесоῖντο.

So δραμοίμην from δραμοῦμαι.

315. ἔρχομαι, come, go.

Pres.	ἔρχομαι, (ἴω ἴοιμι (ἰοίην) ἴοις, ἴοι &c.)	
(Imperf.	ἔειν or ἔα, was going, coming.)	
(Fut.	ἔξω, εἶμι, shall come, shall go,	ἔξοιμι.)
2 Aor.	ἔλθον (ἔκον)	ἔλθω, (ἔκω) ἔλθοιμι (ἔκοιμι).
Perf.	ἔλγλυθα,	ἔλγλυθω, ἔλγλυθοιμι.
Pluperf.	ἔλγλυθεν.	

REM.—Observe that the Ind. of εἶμι is future in signification, but not the Subj. or Opt. The Imperf. of ἔκω am come, is Aor. = ἔλθον; and the Subj. and Opt. Pres. are Aor. ἔκω, ἔκοιμι = ἔλθω, ἔλθοιμι. ἰοίην is common instead of ἴοιμι.

316. EXERCISES.

I. *Render into English.*

Πάρεμι ἵνα γράφω.—Παρῆν ἵνα γράψοιμι.—
 —Δεῦρο ἦλθον ἵνα πρὸς τὴν μήτερα γράψαιμι.—
 —Ἦξω ἵνα τοῦ φιλοσόφου ἀκούω.—Οἱ Ἕλληνες πά-
 λαι συνήεσαν ἵνα Πλάτωνος ἀκούοιεν.—Σωκρά-
 τῆς αἰὲς περὶ ἀρετῆς ἔλεγον ἵνα πάντες ἀκούοιεν.—
 —Ἐπὶ τὸν λόφον ἀνέβην ἵνα τῶν ὀρνίθων ἀκούσαι-
 μι.—Διὰ τί δεῦρο ἦλθεν ὁ γέρον;—Ἴνα τὴν
 βακτηρίαν εὔροι.—Ὁ παῖς οὗτος ἦλθεν ἵνα τὸ
 χρυσοῦν ποτήριον εὔροι.—Ὁ ἀνὴρ εἰς τὴν ὕλην
 εἰσελήλυθεν ἵνα τὸν πέλεκυν εὔρη.—Οἱ νεανίαί
 αἰὲς ἄδουσιν ἵνα ἡμεῖς ἀκούωμεν.—Εἰ παρῆσαν οἱ
 φίλοι, εἰσῆλθομεν ἂν εἰς τὴν ὕλην ἵνα τὰς τῶν
 ὀρνίθων φωνὰς ἀκούσαιομεν.

II. *Render into Greek.*

What are you looking for?—I am looking for a mir-
 ror.—The mirror lies on this table.—I was looking for
 cherries.—I came into this garden that I might find cher-
 ries.—I shall come to-morrow that I may find a rose.—
 We always come that we may find (εὐρίσκωμεν) apples
 and figs.—We come that we may write letters.—We
 came that we might write letters.—We used to sit in the
 gardens that we might hear the voices of the birds.—
 Why in the world did the thieves come into this house?
 —That they might find gold and silver.—They found

more silver than gold.—They found less silver than copper.—The maiden was sitting among (ἐν) the trees that she might hear the nightingale.—The stranger took neither my cloak, nor yours, but his own.—Whom do the unjust most injure?—Themselves.—Their own souls.

SEVENTY-FIFTH LESSON.

317. *The Optative Mode (continued).*

The examples already given show the formation of the Opt. tenses from their corresponding tenses in the Ind. We add a few others.

	Ind.	Opt.
Pres.	λέγ-ω,	λέγ-οιμι.
Fut.	λέξ-ω,	λέξ-οιμι.
1 Aor.	ἔ-λεξ-α,	λέξ-αιμι.
Perf.	εἶρηκ-α,	εἶρήκ-οιμι.
<hr/>		
Pres.	λαμβάν-ω,	λαμβάν-οιμι.
Fut.	λήψ-ομαι,	λήψ-οίμην.
2 Aor.	ἔ-λαβ-ον,	λάβ-οιμι.
Perf.	εἵληψ-α,	εἵληψ-οιμι.
<hr/>		
Pres.	μέν-ω,	μέν-οιμι.
Fut.	μεν-ῶ,	μεν-οῖμι.
1 Aor.	ἔ-μειν-α,	μείν-αιμι.
Perf.	μεμένηκ-α,	μεμενήκ-οιμι.

318. κλέπτω, *I steal.*

	Ind.	Subj.	Opt.
Pres.	κλέπτω,	κλέπτω,	κλέπτοιμι.
Imperf.	ἔκλεπτον.		
Fut.	κλεψω & κλέψομαι,		κλέψοιμι & κλεψοίμην.
1 Aor.	ἔκλεψα,	κλέψω,	κλέψαιμι.
Perf.	κέκλοφα,	κεκλόφω,	κεκλόφοιμι.
Pluperf.	ἔκεκλόφειν.		

319.	ἕως ἦλθον,	until I came.
	ἕως ἂν ἔλθω,	until I come=shall have come.
	ἕως ἔλθοιμι,	until I should or might come.
	ἐκάθηντο ἕως ἦλθεν,	they sat until he came.
	ἀεὶ ἐκάθηντο ἕως ἔλθοι,	they always sat until he came (might, should come).

REM.—The Adv. of *time* ἕως, μέχρις, ὅτε, ὁπότε, ἐπει, ἐπειδὴ and πρὶν are used with the Opt. (more commonly the Aor. Opt.) to express the repetition of an action.

περιεμένονεν ἐκάστοτε ἕως ἂν ἔλθοις,	we waited each time until you came (might come.)
οἱ ἵπποι, ἐπεὶ τις διώκοι, ἔφευ- γον (ἂν),	the horses when any one pur- sued (might pursue) them, fled, used to flee.
οὐδέποτε ἀπήεσαν πρὶν φά- γοιεν,	they never went away before they ate.

320. *Conditional Sentences.*

Εἰ with the Opt. expresses *pure uncertainty*, with no reference to the possible or probable *realization* of the supposition. In the apodosis (or answering clause) the Opt. with the Modal Adverb *ἄν* is used.

εἰ λέγοις, ἁμαρτάνοις ἄν,	if you should speak (habitually) you would err.
εἰ λέξαις, ἁμάρτοις ἄν,	if you should speak (in a given case), you would err.
εἰ θηρίον ἴδοι, φύγοι ἄν,	if he should see a wild beast, he would flee.

321. *Recapitulation.*—We have thus *four* kinds of conditional or hypothetical constructions; as,

1. εἰ λέγεις, ἁμαρτάνεις,	if you speak you err (and you do).
2. εἰ ἔλεγες, ἡμάρτανες ἄν,	if you spoke, were speaking, you would err.
3. εἰάν λέγῃς, ἁμαρτήσῃ,	if you speak, you will err.
4. εἰ λέγοις, ἁμαρτάνοις ἄν,	if you should speak, you would err.

- No. 1. assumes that the case *is* as supposed (i. e. *implies* no uncertainty).
 2. assumes that the case is *not* as supposed.*
 3. contemplates a case as possible, and expresses *doubt* and *interest*.
 4. expresses pure uncertainty—implies no thought of a decision.

* It by no means follows that the *assumptions* (1, 2) correspond necessarily with the facts of the case. They may be merely made for the moment by the speaker.

Thus expressed with the English verb *to be* ;

- | | | |
|----|----------------------|----------------------|
| 1. | { If I am, | εἰ εἰμι. |
| | { If I was, | εἰ ἦν. |
| | { If I shall be, &c. | εἰ ἔσομαι. |
| 2. | { If I were, | εἰ ἦν. |
| | { If I had been, | εἰ ἦν. |
| 3. | If I be, | εἰ ᾧ. |
| 4. | If I should be, | εἰ εἴην, εἰ ἐσοίμην. |

The full construction is thus :

1. *Protasis*.—Any tense of the Ind. with εἰ. *Apodosis*.—Any appropriate tense of the Ind. (also Imperative).
2. *Protasis*.—Any *past* tense of the Ind. *Apodosis*.—Any *past* Ind. tense with Modal Adv. ἄν.
3. *Protasis*.—ἐάν (ἦν, ᾧ) with Subj. *Apodosis*.—Usually a Fut. (sometimes a Pres.) Ind. or an Imper.
4. *Protasis*.—Opt. with εἰ.—*Apodosis*. Opt. with ἄν.

Examples.

- | | | |
|----|--|---|
| 1. | { εἰ σοφός ἐστι, μακάριός
ἐστιν,
εἰ σοφὸς ἦν, μακάριος ἦν,
εἰ σοφὸς ἔσται, μακάριος
ἔσται,
εἰ σοφὸς ἦν, μακάριος ἄν
ἦν,
εἰ σοφὸς ἦν, οὐκ ἄν ἐκλε-
ψεν,
ἄν σοφὸς ᾗ μακάριος ἔσ-
ται,
εἰ σοφὸς εἴη, μακάριος ἄν
εἴη, | { if he is wise, he is happy.
if he was wise, he was happy.
if he shall be wise, he will be
happy.
if he were wise, he would be
happy.
if he had been wise, he would
not have stolen.
if he be wise, he will be happy.
if he should be wise, he would
be happy. |
|----|--|---|

322. EXERCISES.

I. *Render into English.*

Μενῶ παρὰ σοί.—Περιμενῶ (I shall wait)
 ἕως ἂν ἔλθῃ ὁ ἄγγελος.—Ἐν τῇ πόλει καθήσομαι
 ἕως ἂν σὺ παρῇς.—Ἐκαθήμην ἐν τῇ στοᾷ ἕως τὴν
 σελήνην εἶδον.—Ἐκαθήμην ἀεὶ ἐν τῷ τόπῳ ἐκείνῳ
 ἕως τοὺς ἀστέρας ἴδοιμι.—Οἱ κλέπται, ἐπεὶ διώ-
 κοιεν οἱ ἱππεῖς, ἔφευγον.—Ἐμένομεν καθ' ἐκά-
 στην νύκτα ἐν τῇ ὕλῃ ἕως τῆς ἀηδόνης ἀκούσασθαι.
 —Ὅποτε διώκοιεν οἱ ποιμένες, ἔφευγον οἱ λύκοι.
 —Ὅποτε ἔλθοιεν οἱ κλέπται, ἀεὶ πολλὰ ἔκλεπτον.
 —Εἰ τὸν ὄφιν εἰς τὰς χεῖρας λάβοις, δάκοι ἂν.—
 Εἰ οἱ κλέπται ταύτῃ τῇ νυκτὶ ἔλθοιεν, πολλὰ ἂν
 κλέψαιεν.—Εἰ κλέψαι τις τὸν πέλεκυν, οὐδεὶς ἂν
 τάμοι ἢ σχίσειε ξύλα.

Ὡ νεανία, εἰ μὴ δίκαιος ἔσῃ, οὐδέποτε ἔσῃ
 μακάριος.—Εἰ μὴ ἄδικος ἦν ὁ βασιλεὺς, πολὺν
 μακαριώτερος ἂν ἦν.—Ἄν ἀθάνατος ἦ ἡ ψυχὴ,
 πάντες πλὴν τῶν κακῶν χαιρήσονται.—Ἄνευ
 πόνου οὐδεὶς ἂν ἦν μακάριος.—Ὡ παῖ, εἰ σοφὸς
 εἶης, πάνυ ἂν εἶης εὐδαίμων.—Ὡ ἄνθρωπε, εἰ μὴ
 σώφρων εἶης, οὐδέποτε σοι ἴλεως οὐδὲ εὖνους ἂν
 εἶῃ ὁ θεός.

II. *Render into Greek.*

The cattle flee when they see the wild beasts.—Whenever the shepherd saw (might see) the wolf, he pursued him.—We always used to sit by the river until we saw (ἰδοίμεν) the moon and the stars.—Nothing is more beautiful than the moon.—Nothing is brighter than the stars.—If the orator shall come to-day, I shall hear him.—If the philosopher should speak, I should hear him.—If these things were so, we should all rejoice (πάντες ἂν ἐχαιρόμεν).—If my daughter were absent, I should write letters to her.—If I should write letters, I should send them.—If nobody should speak, who would hear?—If the body were (ἦν) only a mouth, where were the ears?—If the soul is immortal, who does not rejoice?—If any one should say that the soul is not immortal, he would exceedingly err.

SEVENTY-SIXTH LESSON.

323. *The Optative Mode (continued).*

Pres.	εἰμί, <i>am</i> ,	Opt.	εἴην, <i>should be</i> .
Fut.	ἔσομαι,	"	ἔσοίμην, <i>should be</i> .

Inflection of εἴην.

Sing.	εἴην,	εἴης,	εἴη.
Dual		εἴητον,	εἴήτην.
Plur.	εἴημεν,	εἴητε,	εἴησαν and εἴεν.
	(εἴμεν)	(εἴτε)	
	ἔσοίμην like ἀκουσοίμην.		

βαίνω, I go.

	Ind.	Subj.	Opt.
2 Aor.	ἔβην,	—βῶ,	βαίην.
Sing.	βαίην,	βαίης,	βαίη.
Dual		βαίητον & βαῖτον,	βαίητην & βαίτην.
Plur.	βαίμεν & βαῖμεν,	βαίητε & βαῖτε	βαῖεν (rarely βαίησαν).

324. *Optative of Contract Verbs.**ὁράω ὁρῶ, I see.*

	Ind.	Opt.
Pres.	ὁράω ὁρῶ,	ὁράοιμι ὁρῶμι.
Fut.	ὄψομαι,	ὄψοίμην.
2 Aor.	εἶδον,	ἴδοιμι.
Perf.	εἶδράκα,	εἶωράχοιμι.

ὁράοιμι ὁρῶμι is thus inflected :

SING.			
1	ὁράοιμι	ὁρῶμι	or
2	ὁράοις	ὁρῶς	ὁραοίην
3	ὁράοι	ὁρῶ	ὁράοίης
			ὁραοίη
			ὁρῶη
DUAL.			
2	ὁράοιτον	ὁρῶτον	ὁραοιήτον
3	ὁραοιήτην	ὁρῶτην	ὁραοιήτην
			ὁρῶήτην
PLUR.			
1	ὁράοιμεν	ὁρῶμεν	ὁραοιήμεν
2	ὁράοιτε	ὁρῶτε	ὁραοιήτε
3	ὁράοιεν	ὁρῶεν	ὁραοιήτε
			ὁρῶεν

REM.—The form in *οἶν* is more common in the Sing., that in *οἶμι* in the Plur.

Note.—ἔχω, *have*, 2 Aor. ἔσχον, *had*. σχῶ Opt. σχοίην, *ης*, &c. (not σχοῖμι).

325. 2 Aor. εἶπον, *ες, ε, &c. I said* (more common in familiar discourse than ἐλεξα).

εἶπεν ὅτι ἦξοι,	he said that he should come.
εἶπεν ὅτι ταῦτα οὕτως ἔχου,	he said that this was so.
εἶπεν ὅτι (ὡς) οὕτως εἶχεν,	he said that it was so.

REM.—εἶπεν ὅτι ἔχου, implies only that he *said* that it was so, but does not imply the truth of the statement; εἶπεν ὅτι εἶχεν (Ind.) implies not only that he *said* that it was so, but that it *was* so.

326. (a) The Opt. with *ἄν* (omitting the protasis) is often used in an independent construction to make an assertion, more or less positive.

τῇν ψυχὴν οὐδεὶς ἄν ὁρῶη,	nobody can see the soul.
ὁ κακὸς οὐδέποτε μακάριος ἄν εἴη,	the bad can never be happy.
λέγεις ὡς ὁ κακὸς οὐκ ἄν ἐνδαί- μων εἴη,	you say that the bad cannot be prosperous.
οὐκ ἄν ἀπέλθοιμι,	I might not, may not = will not go away.

REM.—This usage springs from Attic politeness and moderation, which prefers a softened mode of making especially an unpleasant statement; as, *τοῦτο οὐκ ἂν γένοιτο*, *this might not, may not happen*, for, *this cannot, shall not happen*.

327. (b) The Opt. with *ἄν* is used as a mild form of the Imper.

λέγοις ἄν, you might speak = speak on.

ἀκούεις ἄν, you might hear = hear (if you please.)

328. (c) The Opt. *without ἄν*, in an independent construction, expresses *desire* (often with *εἰ, εἴθε*)—hence the name *Optative*.

μακάριος εἴης,

ὅλοιο,

μηδεὶς ὑμῶν κακὸς εἴη,


ἑώρακα ἂ μηδεὶς ἄλλος ἴδοι,

may you be happy.

may you perish.

may none of you be wicked.

I have seen what may no other
one see.

 The pupil will distinguish carefully the constructions (a) and (c).

(a) *μακάριος ἂν εἴης,*

(c) *μακαριος εἴης,*

(a) *οὐκ ἂν γένοιτο,*

you may (might) be happy.

may you be happy.

it may not be (*become, take place*).

- (c) μὴ γένοιτο,
 (a) οὐδεὶς ἂν τοῦτο λέγοι,
 (c) μηδεὶς τοῦτο λέγοι,

let it not be.
 no one can say this.
 may no one say this.

329. EXERCISES.

I. *Render into English.*

Οὐδεὶς μακάριος ἂν εἴη ἄνευ ἀρετῆς.—Οὐδεὶς σοφὸς ἂν εἴη ἄνευ πολλοῦ πόνου.—Εἰ μὴ σώφρων τις εἴη, οὐκ ἂν εἴη εὖνους αὐτῷ ὁ θεός.—Οὐδεὶς ἂν δις εἰς τὸν αὐτὸν ποταμὸν ἐμβαίη.—Ὁ πάλαι σοφὸς ἔλεγεν ὅτι οὐδεὶς δις ἂν ἐμβαίη εἰς τὸν αὐτὸν ποταμὸν.—Τοῖς κακοῖς οὐποτ' ἂν εἴη ἰλεως ὁ θεός.—Οἱ κακοὶ οὐκ ἂν ἀλλήλοις εὖνοι εἶεν.—³Ω παῖ, πολὺ εὐδαιμονέστερος εἴης τοῦ πατρός.—Τὰ τῆς ἡμετέρας πόλεως (the affairs of our &c.) οὐχ οὕτω καλῶς ἔχει ὥς τὰ τῆς ὑμετέρας.—Ὁ βασιλεὺς εἶπεν ὡς τὸν ἄγγελον πέμψοι.—Ὁ ἄγγελος εἶπεν ὅτι πάντα τὰ ἐν τῇ πόλει εὖ ἂν ἔχοι.—Μηδεὶς ταῦτα λέξη —Εἰ ἡμῖν παρείη εἰς σοφός, πάντα ἂν εὖ ἔχοι.—³Ω γύναι, λέγοις ἄν.—³Ω γέρον, ἀεὶ εἴη σοι ἰλεως ὁ θεός.—Μηδεὶς μηδέποτε λέξη ὅτι πλείους εἰσὶ θεοὶ ἐνός (ἢ εἰς).—Οὐδεὶς πώποτε θεὸν ἂν ἴδοι.

II. *Render into Greek.*

If I were good, I should be happy.—If the rich (man) should be good, he would also be happy.—If we should always say the same things concerning the same things, it would be well.—None can see (ἄν ὁράῃ) the sun without eyes.—Nobody can say these things.—Who would see (τίς ἰώρα ἄν) all these things, unless he had eyes?—How would they hear all these words, if they should not have (εἰ μὴ ἔχοιεν) ears?—We hear voices with our (τοῖς) ears.—Let nobody say (μηδεὶς λέξῃ) these things.—May the maiden be happy.—May the daughter be happier than her (τῆς) mother.—The orator said that these words were false.—Plato used to say that the soul is immortal.—The philosophers say that the good can never be wretched.—The river was more deep than wide.—The men fled (ἔφευγον) until they came to (upon ἐπὶ) a deep river.

SEVENTY-SEVENTH LESSON.

330. *Optative of Contract Verbs (continued).*

φιλέω, φιλῶ, *I love.*

Ind.		Opt.
Pres.	φιλέω φιλῶ	φιλέοιμι φιλοῖμι
Fut.	φιλήσω	φιλήσοιμι
1 Aor.	ἐφίλησα	φιλήσαιμι
Perf.	πεφίληκα	πεφιλήκοιμι

Inflection of φιλέοιμι.

SING.				
1	φιλέοιμι	φιλοῖμι	or φιλεοίην	φιλοίην
2	φιλέοις	φιλοῖς	φιλεοίης	φιλοίης
3	φιλέοι	φιλοῖ	φιλεοίη	φιλοίη
DUAL.				
2	φιλέοιτον	φιλοῖτον	φιλεοίητον	φιλοίητον
3	φιλεοίτην	φιλοίτην	φιλεοιήτην	φιλοιήτην
PLUR.				
1	φιλέοιμεν	φιλοῖμεν	φιλεοίημεν	φιλοίημεν
2	φιλέοιτε	φιλοῖτε	φιλεοίητε	φιλοίητε
3	φιλέοιεν	φιλοῖεν	φιλέοιεν	φιλοῖεν

331. δηλόω, δηλώ, *I show*.

Opt. δηλόοιμι, thus inflected and contracted :

SING.				
1	δηλόοιμι	δηλοῖμι	or δηλοοίην	δηλοίην
2	δηλόοις	δηλοῖς	δηλοοίης	δηλοίης
3	δηλόοι	δηλοῖ	δηλοοίη	δηλοίη
DUAL.				
2	δηλόοιτον	δηλοῖτον	δηλοοίητον	δηλοίητον
3	δηλοοίετην	δηλοίετην	δηλοοιήετην	δηλοιήετην
PLUR.				
1	δηλόοιμεν	δηλοῖμεν	δηλοοίημεν	δηλοίημεν
2	δηλόοιτε	δηλοῖτε	δηλοοίητε	δηλοίητε
3	δηλόοιεν	δηλοῖεν	δηλοοίεν	δηλοῖεν

332. ποίω ποιῶ, *I do, make.*

Ind.	Subj.	Opt.
Pres. ποίω ποιῶ,	ποιέω ποιῶ,	ποιέοιμι ποιοῖμι.
Imperf. ἐποίεον ἐποιοῦν,		
Fut. ποιήσω,		ποιήσοιμι.
1 Aor. ἐποίησα,	ποιήσω,	ποιήσαιμι.
Perf. πεποίηκα,	πεποιήκω,	πεποιήκοιμι.
Pluperf. ἐπεποίηκειν.		

εἰ ταῦτα ποιεῖς, ἁμαρτάνεις,	if you do this, you err.
εἰ ταῦτα ποιήσεις, ἁμάρτοιοις ἂν,	if you should do this, you would err.
ταῦτα οὐκ ἂν ποιοίης,	this you cannot do.

333. ἄξιος, ἄ, ον, } *worthy, worth.*
 τὸ δῶρον, ου, } *the gift.*
 ἢ δωρεᾶ, ἄς,

δωρεῶν μεγάλων ἄξιος εἶ,	you are worthy of great gifts.
ἐπὶ μειζόνων τούτων δωρέων ἄξιος,	worthy of still greater gifts than these.
πολλῶν χρημάτων ἄξιος,	worth much money.
πολλοῦ ἄξιος,	worthy of much = valuable.
ὁ ἀνὴρ πλείστου ἄξιός ἐστιν,	the man is exceedingly valuable (worth very much).
ἐλάττονος, οὐδενὸς ἄξιος,	worth less, worth nothing.

The relative ὅς, ὅστις, stands with the Opt. of the past tenses (like ὅς ἂν, ὅστις ἂν with the Subj.) to indicate *repeated* action.

ἔπεμπεν ἃ ἔχοι,

he used to send what he had
(what he might have).

οὓστινας δικαίους ὀρώφῃ, ἐφίλει,

whomsoever he might see just,
he loved.

So also εἰ, with or without ἄν in the *apodosis*.

εἴ τινα ὀρώφῃ, ἔπαιεν (ἄν).

if he might see any one, he
would strike him.

334. EXERCISES.

I. Render into English.

Ω παῖ, πάντα σώφρων εἶης.—Ὅστις τοιοῦτος εἶη οἶος σύ, μακάριος ἂν εἶη.—Οὐδὲν ἡδιόν ἐστι τῆς ἀρετῆς.—Εἰ ὁ παῖς τὸν πατέρα φιλοίῃ, καὶ ἐκείνον φιλοίῃ ἂν ὁ πατήρ.—Εἰ λάμποι ὁ ἥλιος, πάντα ἂν ἡμῖν δηλοίῃ.—Ὅντινα κακὸν εὗροι ὁ βασιλεύς, ἔπαιεν ἄν.—Ὅντινα ἀγαθὸν νεανίαν ἴδοι Σωκράτης, τοῦτον πάννυ ἐφίλει.—Τούτους τοὺς λόγους ἀληθεῖς λέγεις.—Ω ξέने, εἰ ταῦτα ποιεῖς, ἀμαρτάνεις.—Τί ποιεῖ ὁ ἐργάτης;—Σφύρας καὶ σφαίρας ποιεῖ.—Εἰ ἐγὼ ταῦτα ἐποίησα, ὡς μάλιστα ἂν ἤμαρτον.—Τίς τοσούτου δώρου ἄξιός ἐστιν;—Ὁ ἀγαθὸς ῥήτωρ τούτων, καὶ ἐπὶ μειζόνων δώρων ἄξιός ἐστιν.—Ἡ ἐμὴ οἰκία οὐ τοσούτου ἀργυρίου ἄξια ἐστὶν ὡς ἡ τοῦ ἐμπόρου.—Ἡ τοῦτου οἰκία ἐπὶ ἐλάττονος ἄξια ἐστὶ τῆς ἐμῆς.—Ἡ κόρη πολλὰς πλείστου ἀξίας δωρεὰς ἐν ταῖς χερσὶν ἔχει.

II. *Render into Greek.*

Who is worthy?—Nobody is worthy of these gifts.—This gift is not so great as that.—The gifts which the orator has are greater than mine.—The boy loves his father.—If this young man should love virtue, he would be happy.—If the moon should shine, she would show all things.—Wine shows the mind of man.—How much money is the cloak worth?—It is worth much gold.—If I should sell this cup, I should sell it for a great price.—None but a good man can be happy.—If I should do this, I should not err.—Whatever cloak or hat the thief might see, he would steal it.—He has come that he may steal.—He came by night that he might steal.—Thieves frequently steal by night.

SEVENTY-EIGHTH LESSON.

335. γίγνομαι, *I become, take place, happen.*

	Ind.	Subj.	Opt.
Pres.	γίγνομαι,	γίγνομαι,	γίγνοιμην.
Imperf.	ἐγινόμην,		
Fut.	γενήσομαι,		γενησοίμην.
2 Aor.	ἐγενόμην,	γένωμαι,	γενοίμην.
Perf.	γέγονα,	γεγόνω,	γεγόνομαι
Pluperf.	ἐγεγόνην.		

μετὰ ταῦτα τί ἐγένετο ;
 μὴ ταῦτα γένοιτο,
 ταῦτα οὐκ ἂν γένοιτο,

after this what happened ?
 may not this happen.
 this could not, cannot happen.

336. γέ, *at least, certainly* (enclitic).

ἐγώ γε,	I at least.
τοῦτό γε,	this at least.
κατά γε τοῦτο,	at least according to this.

337. θνητός, ή, όν, *mortal*.
 ὅμοιος, α, ον, *similar, like*.
 ὁ ὕπνος, ον, *the sleep, sleep*.
 ὁ λύχνος, ον, *the lamp*.
 ὁ θάνατος, ον, *the death, death*.

ὁ ὕπνος πολλὰ θανάτων ὅμοιος,	} sleep is in many things like death. similar, like to the father. similar in nothing else.
τῷ πατρὶ ὅμοιος,	
οὐδὲν ἄλλο ὅμοιος, οὐδὲν τῶν ἄλλων ὅμοιος,	

REM.—ὅμοιος, *like*, is constructed with the Dat.

ἄπτω, *I light, kindle* (primarily, *fasten, touch*).

Ind.	ἄπτω,	ἤπτον,	ἄψω,	ἤψα,	ἤφα,	ἤφειν.
Subj.	ἄπτω,			ἄψω,	ἤφω.	
Opt.	ἄπτοιμι,		ἄψοιμι,	ἄψαιμι,	ἤφοιμι.	

ὁ ὀφθαλμὸς λύχνος ἐστὶ τοῦ σώματος,	the eye is the lamp of the body.
ὁ φιλόσοφος λύχον ἡμέρας ἤψεν,	the philosopher lighted a lamp by day.
ἵνα ἄνθρωπον ζητοίη, οὐδὲ ἕνα εὔρεν,	that he might seek a man. he did not find even one.

338. τὸ τεῖχος, *the wall*.

SING.	DUAL.	PLUR.
N. τεῖχος G. τείχeos τείχους D. τείχει τείχει A. τεῖχος V. τείχος	N. A. V. τείχes τείχη G. D. τειχείοιν τειχοῖν	N. τείχεα τείχη G. τειχέων τειχωῶν D. τείχεσι(ν) A. τείχεα τείχη V. τείχεα τείχη

So, τὸ ὄρος, *the mountain*.
τὸ ἄνθος, *the flower*.
τὸ χεῖλος, *the lip*.

339. EXERCISES.

I. *Render into English.*

Ταῦτα οὐκ ἂν γένοιτο.—Ὁ θάνατος οὐποτε
ἂν ζωῇ γένοιτο ὅμοιος.—Ὁ Πλάτων λέγει ὅτι ὁ
θάνατος ἐκ ζωῆς γίγνεται (becomes, springs) καὶ
ἐκ θανάτου ἡ ζωή.—Ὁ ὕπνος ἀδελφός ἐστι τοῦ
θανάτου.—Οὐδὲν ὁ κακὸς τῷ ἀγαθῷ γένοιτ' ἂν
ὅμοιος.—Ω παῖ, μηδέποτε μηδὲν τοῖς κακοῖς
γένῃ (become) ὅμοιος.—Οὐδ' εἰ πλούσιος γένοιτο

ὁ κακός, διὰ τοῦτο μακάριος ἂν εἴη.—Ἡ τοῦ ἀγα-
θοῦ ψυχὴ οὐδὲν τῇ τοῦ κακοῦ ὁμοία.—³Ω νεανία,
ἐὰν σώφρων καὶ σοφὸς γένη, ὁ θεὸς σοι εὖνους
ἔσται.—Οἱ ἀγαθοὶ ἄνδρες πολλὰ ὁμοιοὶ εἶσι τῷ
θεῷ.—Ἡ κόρη λύχνον ἤψεν.—Φιλόσοφός τις λύ-
χνον ἡμέρας ἤψε, καὶ εἶπεν ὅτι ἄνθρωπον ζητοίη.
—Τί ποτε ἤψεν ὁ φιλόσοφος τὸν λύχνον;—Ἰνα
ἄνθρωπον εὔροι.—Πότερον ἄνθρωπον εὔρεν, ἢ
οὐ;—Οὐδὲ ἓνα εὔρεν.—³Ω θυγάτερ μὴ τοῦτον
τὸν λύχνον ἄψης.—Εἰ ἐσπέρα γένοιτο, εὐθὺς (im-
mediately) τὸν λύχνον ἂν ἄψαιμεν.—Ὅτε ἤξει ἡ
νύξ, τοὺς λύχνους ἄψομεν.—Τὸ μὲν σῶμα θνη-
τόν, ἡ δὲ ψυχὴ ἀθάνατος.—Τὰ τῆς πόλεως τείχη
ὑψηλά ἐστιν.—Τὸ ῥόδον κάλλιστόν ἐστιν ἄνθος.—
Ἐν τοῖς ὄρεσι πολλὰ ἐστὶ καλὰ ἄνθη.—Λέγουσιν
ὅτι μέλισσαι ἐπὶ τῶν Πλάτωνος χειλῶν ἐκά-
θηντο.

II. *Render into Greek.*

The walls of the city.—The walls of this city are
higher than those of the one on (τῶν τῆς ἐπὶ) the moun-
tain.—The city on the mountains is smaller than the
one in the plain.—The horseman went up on to the
walls.—The king will descend into the plain.—The rose
is a most beautiful flower.—No flower is so beautiful as
the rose.—A serpent lies among these flowers.—I lighted
a lamp.—The moon is the lamp of night.—The sun is
the eye of day.—The soul at least is immortal.—Nothing

is mortal except the body.—The scholar is similar to the teacher.—The good are similar to the gods.—The sleep of the laborer is sweet.—Sleep is similar to death.—If the philosopher should light a lamp, he would find a man.—If he had lighted a lamp, he would have found many men.—If he shall search until evening, he will find many things (*πολλά*).

SEVENTY-NINTH LESSON.

340. *The Imperative Mode.*

The Imper. has chiefly *two* tenses, the Pres. and Aor. (rarely a Perf. except when the Perf. has a present meaning.)

The Act. Pres. 2 Aor. and Perf. (when used) end in *ε*; the 1 Aor. ends in *ον*.

γράφω, I write.

Pres. *γράφε, write, be writing, go to writing.*

1 Aor. *γράψον, write.*

Thus inflected :

Pres. Sing.	<i>γράφε,</i>	<i>γραφέτω.</i>
Dual.	<i>γράφετον,</i>	<i>γραφέτων.</i>
Plur.	<i>γράφετε,</i>	<i>γραφέτωσαν.</i>
1 Aor. Sing.	<i>γράψον,</i>	<i>γραψάτω.</i>
Dual.	<i>γράψατον,</i>	<i>γραψάτων.</i>
Plur.	<i>γράψατε,</i>	<i>γραψάτωσαν.</i>

	Ind.	Imper.
Pres.	λαμβάνω,	λάβανε.
2 Aor.	ἔλαβον,	λάβέ.
Pres.	πίπτω,	πίπτε.
2 Aor.	ἔπεσον,	πέσε.
Pres.	εὐρίσκω,	εὐρίσκει.
2 Aor.	εὐρον,	εὐρέ.
2 Aor.	εἶπον, said,	εἰπέ.
Pres.	ἔρχομαι,	(ἵθι from εἶμι, shall go.)
2 Aor.	ἦλθον,	ἔλθέ.

341. Inflection of ἵθι go (irregular).

Sing.	ἵθι,	ἵτω.
Dual.	ἵτον,	ἵτων.
Plur.	ἴτε,	ἴτωσαν or ἰόντων.

Inflection of ἴσθι be from εἶμι am.

Sing.	ἴσθι,	ἔστω.
Dual.	ἔστον,	ἔστων.
Plur.	ἔστε,	ἔτωσαν and ἔστων.

βῆθι go, 2 Aor. from βαίνω (Ind. 2 Aor. ἔβην).

Sing.	βῆθι,	βήτω.
Dual.	βήτον,	βήτων.
Plur.	βήτε,	βήτωσαν and βάντων.

REM.—The pupil will now be able to form any regular Imper. from its corresponding Ind. tense, thus from σχίζ-ω, σχίζ-ε; ἔ-σχισ-α, σχίσ-ον;

Pres.	ἔσθι-ω,	ἔσθι-ε.
2 Aor.	ἔ-φαγ-ον,	φαγ-ε.
Pres.	πίν-ω,	πίν-ε.
2 Aor.	ἔ-πι-ον,	πι-θι (irreg. for πίε).

342. Middle or Pass. Imper.

Pres.	γίγνομαι,	Imper.	γίγνου.
2 Aor.	ἐγενόμην,	"	γενοῦ.

Thus inflected :

Sing.	γενοῦ,	γενέσθω.
Dual.	γενέσθον,	γενέσθων.
Plur.	γενέσθε,	γενέσθωσαν.

343. REM. 1. Accent.—ἐλθέ, come, εὔρε, find, λαβέ, take. εἰπέ, say, ἴδε, see, are accented contrary to the rule. on the *ultimate*. But the compounds are regular, as εἵσελθε, enter, ἀπόλαβε, receive. Also the 2 Aor. Mid. Imper. is circumflexed on the ultimate. See γενοῦ, γενέσθον.

REM. 2.—Distinguish *through all the Modes*, between the *continued* or *relative* meaning of the Pres. and the *momentary* or *absolute* meaning of the Aor.; thus,

λέγε, speak on, keep speaking, go to speaking.

λέξον, speak.

μὴ λέγε, do not keep speaking, do not speak (habitually).

μὴ λέξης, (not λέξον) do not speak (in a given case).

μὴ κλέπτε, do not steal (i. e. do not be in the habit of stealing).

μὴ κλέψης, do not steal (in a given case).

μηδέποτε μὴδὲν κλέψης, never steal any thing.

Hence, general precepts for the conduct of life take the Pres. ; as,

ζήτει τὰ βελτίω,

seek the things which are better.

φίλει τοὺς γονεῖς,

love your parents.

εὖ ποιεῖ πάντας,

do good to all men.

εὖ ποιῶ, *I do good to, benefit.*

πάντας μὲν εὖ ποιεῖ, μάλιστα

render kindness to all indeed,

δὲ τοὺς ἀγαθοὺς,

but especially to the good.

ὁ θεὸς πάντας εὖ ποιεῖ,

God does good to all.

344. EXERCISES.

I. Render into English.

³Ω ἄγγελε, λαβὲ ταύτην τὴν ἐπιστολήν.—Αα-
βὲ τὴν ἐπιστολήν ἣν ἔπεμψε δεῦρο ὁ βασιλεύς.—
³Ω υἱέ, γράψον ἐπιστολήν παρὰ τὸν ἀγαθὸν ξένον.
—Τοὺς ἀνθρώπους πάντας μὲν φίλει, μάλιστα δὲ
τοὺς ἀγαθοὺς.—³Ω ξέने, εἴσελθε εἰς τὴν ἡμετέραν
οἰκίαν.—³Ω φιλόσοφε, ἀεὶ τὰ αὐτὰ λέγε περὶ τῶν
αὐτῶν.—Μηδέποτε λέξης ὥς ἡ ψυχὴ οὐκ ἀθάνα-
τός ἐστιν.—³Ω ἀδελφή, δεῦρο πρόσελθε, ἵνα τὴν
σελήνην ἴδῃς.—Ἀψάτω τις τὸν λύχνον.—Ἐπειδὴν
γέννηται ἡ νύξ, τοὺς λύχνους ὥς τάχιστα ἄψατε,

καὶ ξύλα ἐπὶ τὸ πῦρ ρίψατε.—Ἀεὶ τὸ μὲν ἀγαθὸν φίλει, τὰ δὲ βελτίω. ζήτει.—Μηδέποτε μηδὲν κακὸν μήτε ποιήσης, μήτε λέξης.—Ὁ θεὸς πάντας αἰεὶ εὖ ποίει.—Μηδεὶς λέξη ὡς οἱ ἄδικοι εὐδαίμονές εἰσιν.—Ἡ εὐδαιμονία οὐκ ἐκ πλούτου γίγνεται, ἀλλ' ἐξ ἀρετῆς.—Σοφὸς γενοῦ.—Ὅς ἂν σώφρων γένηται, τοῦτον πάντες φιλήσουσιν.—Σχισάτω τις ξύλα.—Τοὺς λύχνους ἅπτομεν ἵνα ὁ μὲν παῖς τὴν σφαιραν, ὁ δὲ φιλόσοφος ἄνθρωπον ζητῇ.

II. *Render into Greek.*

Always be wise.—Remain with (παρά) us, until the messenger shall (have) come (ἕως ἂν ἔλθῃ).—Boy, run quickly into the corner of the garden.—Do not steal (habitually).—Let nobody steal (κλέψῃ) this axe.—O maiden, hear the sweet voices of the birds.—Always hear and pursue that which is good.—Never pursue any thing (μηδέποτε διώξης μηδὲν) evil.—Always do good to your (τούς) friends.—Do good to all indeed, but especially to your friends.—Love your brothers and your sisters.—Love your parents.—Say nothing evil concerning any one (μηδὲν λέξης κακὸν περὶ μηδενός).—To the good life indeed is sweet, but death is still sweeter.—Boy, become in all things like your father.—Let the scholar become as much as possible like (ὡς ὁμοιότατος γενέσθω) his teacher.—Nothing is sweeter than a good friend.

EIGHTIETH LESSON.

345. *The Imperative Mode (continued).*

It has been mentioned (Lesson LXXI.) that in negative commands when the Aor. is required the Subj. is used instead of the Imper.

μὴ κλέψῃς,	do not steal.
μηδεὶς εἰσέλθῃ,	let nobody enter.
μηδὲν αἰσχρὸν ποιήσῃς,	do nothing base.
ἄκουσόν μου,	hear me.
μὴ τοῦτον ἀκούσῃς,	do not hear this man.

346. *Imper. of Contract Verbs.*

ὁράω, ὁρῶ, *I see.* Imper. ὄρᾱε, ὄρᾱ.

Sing.	2 ὄρᾱε,	ὄρᾱ,	3 ὀραέτω,	ὀράτω.
Dual.	2 ὀράετον,	ὀρᾱτον,	3 ὀραέτων,	ὀράτων.
Plur.	2 ὀράετε,	ὀρᾶτε,	3 ὀραέτωσαν,	ὀράτωσαν, or ὀραόντων, ὀρώντων.
2 Aor.	εἶδον, <i>saw</i> , ἰδέ, <i>see.</i>			

347. φιλέω, φιλῶ, *I love.* Imper. φίλεε, φίλει.

Sing.	2 φίλεε,	φίλει,	3 φιλεέτω,	φιλείτω.
Dual.	2 φιλέετον,	φιλείτον,	3 φιλεέτων,	φιλείτων.
Plur.	2 φιλέετε,	φιλείτε,	3 φιλεέτωσαν,	φιλείτωσαν, or φιλεόντων, φιλούντων.
1 Aor.	ἐφίλησα, Imper. φίλησον.			
	So, ζήτηι, ποίει, ζήτησον, ποιήσον.			

348. δηλώω, δηλῶ, *show*. Impe. δήλωε, δήλον.

Sing. 2	δήλωε, δηλῶν,	3	δηλοῖτω, δηλούντω.
Dual. 2	δηλόετον, δηλοῦτον,	3	δηλοῖτων, δηλούτων.
Plur. 2	δηλόεστε, δηλοῦτε,	3	δηλοῖτωσαν, δηλούντωσαν, or δηλοόντων, δηλούντων.
1 Aor.	ἐδήλωσα,	Imper.	δήλωσον.

κακῶς ποίῳ, *I do evil to.*
 τὸ ἔργον, *ον, the work, deed.*
 αἰσχρός, *ά, όν, ugly, base, shameful.*
 βέβαιος, *α, ον, permanent, stable.*

κακῶς <i>τινα</i> ποίῳ,	I do evil to some one.
μὴ ποίει αἰσχρὰ ἔργα,	do not do base deeds.
μηδέποτε μηδὲν αἰσχρὸν ποιή-	never do any thing shameful.
σης,	
οὐδένα κακὸν ποίῳ.	I do evil to nobody.

349. *Rule.*—Verbs of *doing well or ill* govern the Acc. both of the person and the thing; as,

εὖ, κακῶς ποίῳ <i>τινα</i> ,	I do good or evil to some one.
ἀγαθὰ ποίῳ τὸν φίλον,	I do good to my friend.

τιμᾶω, τιμῶ, *I honor.*

	Ind.	Subj.	Opt.	Imper.
Pres.	τιμ-άω, ὦ,	τιμ-αω, ὦ,	τιμ-άοιμι, ὦμι,	τίμ-ᾶε, ᾶ.
Imperf.	ἐτίμ-αον, ων,			
Fut.	τιμήσω,		τιμήσοιμι.	
1 Aor.	ἐτίμησα,	τιμήσω,	τιμήσαιμι,	τίμησον.
Perf.	τετίμηκα,	τετιμήκω,	τετιμήκοιμι,	(τετίμηκε).
Pluperf.	ἐτετιμήκειν.			

350. ὁ, ἡ κύων, *the dog.*

SING.	DUAL.	PLUR.
N. κύων	N. A. V. κύνε G. D. κυνοῖν	N. κύνες
G. κυνός		G. κυνῶν
D. κυνί		D. κυσί(ν)
A. κύνα		A. κύνας
V. κύον		V. κύνες

ὁ δεσπότης, ου, *the master, lord.*ὁ οἰκέτης, ου, *the servant (house-servant).*

351. EXERCISES.

I. *Render into English.*

Δεσπύται καὶ οἰκέται.—Ὁ ἀγαθὸς οἰκέτης τὸν δεσπότην τιμᾷ.—Ὁ κύων τὸν δεσπότην φιλεῖ τε καὶ τιμᾷ.—Μηδένα μηδαμῶς (in no way) κακὸν ποιήσης.—Οἱ κακοὶ αἰὶ ἀλλήλους κακῶς ποιοῦσιν.—Ὁ ἄδικος πάντας μὲν κακῶς ποιεῖ, μάλιστα δὲ ἑαυτόν.—Μηδέποτε μηδὲν αἰσχροὺς μήτε ποιήσης μήτε λέξης.—Ἀεὶ ποιεῖ καλὰ ἔργα.—Μὴ αἰσχροὺς ἔργα ποιεῖ.—Ἀεὶ τιμᾷτε, ὦ νεανίαί, τοὺς ἀγαθοὺς.—Οἱ σώφρονες νεανίαί γέροντας αἰὶ τιμῶσιν.—Μὴ μόνον τοὺς ἀγαθοὺς εὖ ποιεῖ, ἀλλὰ καὶ τοὺς κακοὺς.—Ὁ πατήρ ἡμῶν ὁ ἐν τῷ

οὐρανῷ οὐ μόνον τοὺς ἀγαθοὺς εὖ ποιεῖ, ἀλλὰ καὶ τοὺς κακοὺς.—Ἡ ἀρετὴ μονὴ βεβαία ἐστίν.—Οὐδὲν βέβαιον πλὴν ἀρετῆς.—Ἡ ἀρετὴ πηγὴ εὐδαιμονίας ἐστίν.—Τὸν μὲν θεὸν μάλιστα τίμα, μετ' ἐκείνον δέ, τοὺς βελτίστους ἀνθρώπους.

Γέρων τις παῖδα κακὸν εὗρεν ἐν τινι τῶν μηλεῶν.—Ο παῖς μῆλα ἔκλεπτεν.—Τοῦτο κακὸν ἦν ἔργον.—Τί εἶπεν αὐτῷ ὁ γέρων;—Παῖ, εἶπεν, ὡς τάχιστα (instantly) κατέβηθι ἀπὸ τούτου τοῦ δένδρου.—Πότερα κατέβη ὁ παῖς, ἢ οὐ;—Ναί, ὡς τάχιστα κατέβη.

II. *Render into Greek.*

Boy, light the lamps.—Throw (ρίψον) a stick of wood on to the fire.—Take the golden cup from the table.—Where lies the dog?—He lies either under the table, or on the seat.—The good dog will always honor his master.—The dog bites the colt with his teeth.—The base will always pursue base things.—Young man, neither hear (μῆτε ἄκουε) nor speak base words.—Do not do base deeds.—Nothing except virtue is honorable (καλόν) and permanent.—Always honor your father and mother.—Honor the king.—Love and honor that which is good.—Love the good.—Pursue (δίωκε μὲν) that which is good, shun what is evil.—Send this letter.—Do not send the letter before I come (πρὶν ἂν ἔλθω).—Hunter, collect all the wild beasts into one place.

EIGHTY-FIRST LESSON.

352. οἶδᾶ, *I know* (irregular).

Ind.

Sing.	οἶδα,	οἶσθα,	οἶδε(ν).
Dual.		ἴστον,	ἴστον.
Plur.	ἴμεν,	ἴτε,	ἴᾶσι(ν).

Subj.

εἶδῶ,	ἦς,	ῆ, &c.
-------	-----	--------

Opt.

εἰδείην,	ῆς,	ῆ, &c.
----------	-----	--------

Imper.

S. ἴσθι, ἴστω. D. ἴστον, ἴστων. Pl. ἴτε, ἴτωσαν.

ἴσθι (εἰμί <i>am</i>) σοφός,		be wise.
ἴσθι (οἶδα) ταῦτα,		know these things.
ἴσθι σεαυτόν,		know thyself.

REM.—More commonly γινῶθι σεαυτόν, *know thyself*, from
 γινώσκω, *have in mind, think, judge, know*.

353. Construction of the Rel. ὅς, οἷος.

The cities which I have,	{	αἱ πόλεις ἃς ἔχω.
		ἃς ἔχω πόλεις.
From the cities which I have,	{	ἀπὸ τῶν πόλεων ἃς ἔχω.
		ἀπὸ τῶν πόλεων ὧν ἔχω.
	{	ἀφ' ὧν ἔχω πόλεων.

In the cities which I see,	{ ἐν ταῖς πόλεσιν αἷς ὁρῶ.
	{ ἐν ταῖς πόλεσιν αἷς ὁρῶ.
	{ ἐν αἷς ὁρῶ πόλεσιν.
In such cities as I have,	{ ἐν τοιαύταις πόλεσιν οἷαις ἔχω.
	{ ἐν οἷαις ἔχω πόλεσιν.

REM.—The Rel. is thus often *assimilated* in case to its antecedent (Gen. or Dat.) ; ἀπὸ τῶν πόλεων ἃν ἔχω, &c.

354. Conversely the antecedent is often assimilated in case to the Rel. and placed after the Rel.

This is the man whom you	{ οὗτός ἐστιν ὃν εἶδες ἄνδρα.
saw.	{ ὃν εἶδες ἄνδρα, οὗτός ἐστιν.

355. For the sake of *emphasis* the Rel. and Demonstr. clauses frequently change place, the Rel. preceding ; as,

ἃ οὐκ ἂν ποιοίην, τοῦτο οὐκ	what I should not do, this I
ἂν λέγοιμι,	should not speak of.
ὃν ἂν ὁρῶ ἀγαθόν, τοῦτον	whomsoever I see good, this
φιλῶ,	man I love.

ὁ Πarnaσσός, οὔ,	<i>Parnassus.</i>
ἡ μουσα, ης,	<i>the muse.</i>
ἡ ἡδονή, ης,	<i>pleasure (from ἡδύς).</i>
ἡ κακία, ας,	<i>evil, vice.</i>

356. EXERCISES.

I. *Render into English.*

Ὁ Παρνασσὸς ἦν ὑψηλὸν ὄρος ἐν Ἑλλάδι.—Τὸ ὄρος ὃ Παρνασσὸς ἦν ἔδρα τῶν Μουσῶν.—Αἱ ἐννέα Μοῦσαι πάσαι Παρνασσὸν ᾤκουν.—Οἱ Ἕλληνες αἰεὶ ἐτίμων τὰς Μούσας.—Ὁ πλοῦτος ἄνευ ἀρετῆς οὐδὲν ἔχει τῆς ἡδονῆς.—Οὐκ ἐκ κακίας γίγνεται ἡ ἡδονή, ἀλλ' ἐξ ἀρετῆς.—Ἡ ἀρετὴ μόνη βεβαίαν ἔχει ἡδονήν.—Τοῦτο πάντες ἴσμεν.—Τίμα τὸν βασιλέα.—Ἐκαστος οἰκέτης τὸν δεσπότην τιμάτω.—Πάντες οἱ ἄνθρωποι αἰεὶ τὸν μόνον θεὸν τιμώντων.—Τίς οὐκ οἶδεν ὅτι ὁ δίκαιος μεγίστων δωρεῶν ἄξιός ἐστιν;—Ὁ μέγας διδάσκαλος εἴρηκεν ὡς ὁ μαθητῆς οὐ μείζων ἐστὶ τοῦ διδασκάλου, οὐδὲ ὁ οἰκέτης τοῦ δεσπότης.—Εὖ ἴσθι (know well, be assured) ὅτι ταῦτα πάντα ἀληθῆ ἐστίν.—Ὁ ῥήτωρ λέγει περὶ τῶν πόλεων ὧν σὺ ἔχεις.—Ὁ βασιλεὺς χαίρει αἷς ἔχει πόλειςιν.—Ἄ ἂν καλὰ ἦ, ταῦτα αἰεὶ ποίει.—Τίς πάντων ἑαυτὸν γινώσκει;—Ὡ νεανία, γνῶθι σεαυτὸν.

II. *Render into Greek.*

I knew these things.—Who does not know that Socrates was a great philosopher?—Who of all (men) does not know that the pleasure of vice is short (βραχεῖα)?—(We) all know that virtue is immortal.—The Muses used

to sing on Parnassus.—The Muses were nine beautiful virgins.—The pleasure of virtue alone is permanent.—Be assured (*εὖ ἴσθι*) that the Moon is much larger than the Earth.—The Sun is much larger than the moon.—Nothing is so sweet to the laborer as sleep.—Even (*καί*) death is sweet to the good (man).—Sleep is the brother of death.—Love your brother.—Honor your parents.—Always seek what is good (*τὸ ἀγαθόν*) and shun evil.—Never say any thing base.—Nothing is blacker than the tongue of the flatterer.—Who stole these apples?—The thief came that he might steal the figs and the cherries.

EIGHTY-SECOND LESSON.

357. *The Infinitive Mode.*

The Infinitive has four tenses, the *Pres. Fut. Aor.* and *Perf.*

The usual ending of the *Pres.* and *Fut. Infin. Act.* is *ειν*.

The 2 *Aor. Act.* and the *Fut. of Liquid verbs*, *ειν*.

The *Perf. Act.* ends in *έναι*.

The 1 *Aor. Act.* ends in *αι*.

The regular *Pass.* and *Mid.* ending is *εσθαι*, 2 *Aor. Mid.* *έσθαι*.

358. γράφω, *write*.

	Ind.	Inf.
Pres.	γράφ-ω,	γράφ-ειν, <i>to be writing, to write (habitually).</i>
Fut.	γράψ-ω,	γράψ-ειν, <i>to be going to write.</i>
1 Aor.	ἔ-γραψα,	γράψαι, <i>to write.</i>
Perf.	γέγραφα,	γεγραφ-έναι, <i>to have written.</i>

πίπτω, *fall*.

Pres.	πίπτ-ω,	πίπτ-ειν, <i>to be falling, to fall.</i>
Fut.	πεσ-οῦμαι,	πεσ-εῖσθαι, <i>to be about to fall.</i>
2 Aor.	ἔ-πεσον,	πεσεῖν, <i>to fall.</i>
Perf.	πέπτωκ-α,	πεπτωκ-έναι, <i>to have fallen.</i>

ὁράω ὁρῶ, *see*.

Pres.	ὁράω ὁρῶ,	ὁράειν (contr. ὁρᾶν), <i>to be seeing, to see.</i>
Fut.	ὄψομαι,	ὄψεσθαι, <i>to be going to see.</i>
2 Aor.	εἶδον,	ἴδειν, <i>to see.</i>
Perf.	εἶωρακα,	εἶωρακέναι, <i>to have seen.</i>

ἔρχομαι, *come*.

Pres.	ἔρχομαι,	(ἵεναι instead of ἔρχεσθαι).
Fut.	(ἔξω, εἶμι,	ἔξειν).
2 Aor.	ἦλθον (ἦκον),	ἔλθειν (ἦκειν).
Perf.	ἔληλυθα,	ἔληλυθέναι.

γίγνομαι, *become*.

Pres.	γίγνομαι,	γίγνεται.
Fut.	γενήσομαι,	γενήσεται.
2 Aor.	εγενόμην,	γενέσθαι.
Perf.	γέγονα,	γεγονέναι.

μένω, *remain*.

Pres.	μένω,	μένειν.
Fut.	μενῶ,	μενεῖν.
1 Aor.	ἔμεινα,	μεῖναι.
Perf.	μεμνήκα,	μεμνηκέναι.

ἀκούω, hear.

Pres.	ἀκούω,	ἀκούειν.
Fut.	ἀκούσομαι,	ἀκούσεσθαι.
1 Aor.	ἤκουσα,	ἀκούσαι.
Perf.	ἀκήκοα,	ἀκηκοέναι.

So the pupil will be able to form any tenses of the Inf. from their corresponding Ind.

359. *Accents.*—The accent of verbs generally stands as far as possible from the ultimate ; but except in the *Inf.* the following :

1. The Perf. Infin. Act. in *έναι* as *γεγραμέναι*, and all Infin. in *έναι*, as *ιέναι*.
2. The 1 Aor. Act. always accented on the penult, *ἀκούσαι*, *γελάσαι*.
3. The 2 Aor. Act. circumflexed on the ultimate, as *πείθειν*, *ἐλθεῖν*.
4. The 2 Aor. Mid. is accented on the penult, as *γενέσθαι*.
5. The Fut. of Liquid verbs is only an *apparent* exception, *μενῶ*, *μενεῖν*, *δραμεῖσθαι* being contracted from *μενέω*, *μενέειν*, *δραμέεσθαι*.

360. *φιλέω φιλῶ, love.*

Infin. Pres.	Fut.	1 Aor.	Perf.
φελέειν φιλεῖν,	φιλήσειν,	φιλήσαι,	πεφιληκέναι.

δηλόω δηλῶ, show.

δηλόειν δηλοῦν,	δηλώσειν,	δηλώσαι,	δεδηλωκέναι.
-----------------	-----------	----------	--------------

εἰμί, am, Infin. Pres. *εἶναι*, *to be*, Fut. *ἔσεσθαι*, *to be going to be*.
οἶδα, know, Infin. *εἶδέναι*, *to know*.
εἶπον, said, Infin. *εἶπεῖν*, *to say, speak*.

δύνᾶμαι, *I am able.*

βούλομαι, *I wish.*

κελεύω, *I direct, command.*

βούλομαι λέγειν,
τί κελεύεις με ποιεῖν ;
ἄξιος εἰ ταῦτα λαβεῖν,

ὕδωρ ἡδύ ἐστι πιεῖν,

I wish to speak.

what do you direct me to do.

you are worthy to receive these things.

water is sweet to drink.

361. EXERCISES.

I. *Render into English.*

Τίς βούλεται λέγειν ;—Οἱ ῥήτορες ἀεὶ λέγειν φιλοῦσιν.—Οἱ παῖδες παίζειν φιλοῦσιν ἐπὶ τῷ ποταμῷ.—Οἱ θηρευταὶ βούλονται πρῶτον μὲν ἐπὶ θήραν ἐξιέναι, ὕστερον δὲ τὰς τῶν ὀρνίθων φωνὰς ἀκούειν.—Ὁ πατὴρ τὴν θυγατέρα κελεύει τὸν λύχνον ἄψαι.—Μὴ βούλου μηδὲν αἰσχρὸν ποιῆσαι.—Ὁ ἀγαθὸς οὐ δύναται οὐδένα κακῶς ποιῆσαι.—Εἰ ὁ δεσπότης ἐκέλευσε τὸν οἰκέτην ξύλα σχίσει, ἐποίησεν ἄν.—Ἡδύ ἐστι (it is pleasant) ὄραῖν τὸν ἥλιον.—Ὁ δίκαιος ἄξιός ἐστι μεγίστας δωρεὰς λαβεῖν.—Ὁ μὲν ἄρτος ἡδύ ἐστι φαγεῖν, τὸ δὲ μέλι ἐπὶ ἡδιον.—Ὁ τοῦ θεοῦ νόμος κελεύει πάντας εὖ ποιεῖν.—Οὐδεὶς δύναται τὸν τοῦ θεοῦ ὀφθαλμὸν φυγεῖν.—Οὐδεὶς ἐδύνατο (was able) ἄδειν ἡδιον τῶν Μουσῶν.

II. *Render into Greek.*

Who wishes to write?—My daughter wishes to write letters.—The orators wish to speak.—The father directs his son to say these words.—God directs all (men) to do good and to honor their parents.—The thief wishes to steal.—What does he wish to steal?—This golden wedge.—Who is able to steal this purple cloak?—Who can (*δύναται*) throw this ball on to the roof?—What does the father direct the servant to do?—To light a lamp.—Water is sweet to drink.—Nothing is sweeter to drink than water.—The good man is worthy to receive much gold.—Who is more worthy than you to receive these gifts?—The bad (man) cannot become good.—Who is willing to be miserable?

EIGHTY-THIRD LESSON.

362. *The Infinitive Mode (continued).*

ὑπέρ, over, above. A Preposition.

ὑπὲρ τοῦ, τόν, (Governs the Gen. and Acc.)

I. *ὑπὲρ τοῦ*.

(a) over, above (with rest).

(b) over for protection = *on behalf of, for*.

(c) over, *in relation to*, nearly = *περὶ τοῦ*, but implying interest.

- | | |
|---------------------------------|--|
| (a) ὁ ἥλιος ὑπὲρ γῆς πορεύεται, | the sun goes above the earth. |
| (b) λέγειν ὑπὲρ τινος, | to speak on behalf of any one. |
| (c) ὑπὲρ τοῦ πράγματος λέξω, | I shall speak in relation to the affair. |

- II. ὑπὲρ τόν, (a) *over, beyond* (with motion).
 (b) *beyond*,—chiefly of place, measure and number.

- | | |
|--|------------------------------|
| (a) ῥίπτω ὑπὲρ τὴν οἰκίαν, | I throw over the house. |
| (b) ὑπὲρ τὴν δύναμιν πάντα
ἐποίησα, | I did all beyond my ability. |
| (b) ὑπὲρ τὰ τριάκοντα ἔτη, | above thirty years. |

363. ἡ δύναμις, εως, *power, ability*.
 τὸ ἔτος, εως ους, *the year*.

κελεύω,	Fut. κελεύσω,	Perf. κεκέλευκα.
βούλομαι,	“ βουλήσομαι,	“ βεβούλημαι.
δύναμαι,	“ δυνήσομαι,	“ δεδύνημαι.

364. Inflection of δύναμαι.

Sing.	δύναμαι,	δύνασαι,	δύναται.
Dual.	δυνάμεθον,	δύνασθον,	δύνασθον.
Plur.	δυνάμεθα,	δύνασθε,	δύνανται.
Imperf.	ἰδυνάμην,	ἰδύνω,	ἰδύνατο (and ἡδύνατο) &c.

χαλεπός, ἡ, όν, *hard, difficult*.
 ῥάδιος, α, ον, *easy*.
 δεινός, ἡ, όν, *dreadful, fearful, mighty*.

365. 1. Many verbs are regularly followed by the Infinitive.

δύναμαι, βούλομαι τρέχειν,	I am able, I wish to run.
κελεύω σε καταβῆναι,	I bid you come down.
δέομαί σου ἐλθεῖν,	I entreat you to come.

2. Many Adjectives are followed by the Infin.

χαλεπὸν λέγειν,	it is hard to speak.
δεινὸς εἰ λέγειν, εὐρεῖν,	you are mighty to speak, to find.
σκίουρος ῥάδιος λαβεῖν,	a squirrel easy to catch.

3. Nouns are sometimes followed by an Infin.

ἔργον ἐστὶν εὐρεῖν θεόν,	it is a task = is difficult to find God.
νόμος ἐστὶ τοὺς γονεῖς τιμᾶν,	it is a law to honor our parents.

366. *Rule.*—Adj. or Subst. joined with the Infin. take the case of their antecedent noun or Pronoun.

ἐκέλευσά σε γενέσθαι ἀγαθόν,	I bade you become good.
δέομαί σου σοφοῦ εἶναι,	I entreat of you to be wise.

367. Verbs of *thinking, saying, &c.*, can take the Acc. and Infin. or ὅτι, ὡς with a finite mode.

λέγουσιν ὅτι, (ὡς) σοφὸς εἶ,	{ they say that you are wise.
λέγουσί σε σοφὸν εἶναι,	
νομίζω ὡς ταῦτα ἀληθῆ ἐστίν,	I think that these things are true.
νομίζω ταῦτα ἀληθῆ εἶναι,	I think these things to be true.

νομίζω, *I think.*

Fut. νομήσω, 1 Aor. ἐνόμισά, Perf. νενόμικα.

368. EXERCISES.

I. *Render into English.*

Ταῦτα κατὰ δύναμιν καὶ ὑπὲρ δύναμιν πεποίηκα.—Ὁ ρήτωρ λέγει ὑπὲρ τούτου τοῦ ἀγαθοῦ ἀνθρώπου.—Ὁ ἥλιος ὑπὲρ ἡμῶν πορεύεται.—Οὐχ ὁρᾷς ὅτι αἱ νεφέλαι ὑπὲρ τῶν ὀρώων κεῖνται;—Οἱ φίλοι μου ὑπὲρ τῆς θαλάσσης οἰκοῦσιν.—Ἐδίωξε μὲν ὁ θηρευτῆς τὸ θηρίον μέχρι τοῦ ποταμοῦ, οὐκ ἠδύνατο δὲ λαβεῖν.—Τὰ τάχιστα θηρία οὐ φάδιόν ἐστι λαβεῖν.—Εἰ μὴ ταῦτα τὰ ζῶα πολὺν θάττον ἔδραμε τῶν ἱππῶν, ἐδυνάμεθα ἂν αὐτὰ λαβεῖν.—Ταῦτα τὰ ταχέα θηρία βούλομαι μὲν θηρᾶσαι, οὐ δύναμαι δέ.—Τίς λέγειν βούλεται;—Οὗτος ὁ ρήτωρ λέξει ὑπὲρ τοῦ δικαίου.—Λεινός ἐστι λέγειν.—Χαλεπὸν μὲν λέγειν, χαλεπώτερον δὲ ποιεῖν.—Οὐ πλούσιος βούλομαι γενέσθαι, ἀλλὰ σοφός.—Νομίζω ταῦτα ἀληθῆ εἶναι.—Νομίζω τὸν ρήτορα πάντας τοὺς λόγους λέγειν ψευδεῖς.—Νομίζω ὅτι ὡς μάλιστα ἀμαρτάνεις.

II. *Render into Greek.*

Throw the ball over the table.—Throw it over the house.—It remains above the house.—Do not throw (μὴ ρίψης) the axe over the house.—For whom do you speak?—For the good stranger.—The father writes on behalf

of his daughter.—I speak on behalf of my own soul.—The good always speak on behalf of the good.—It is a task to find God.—It is hard to speak, but still harder to write.—I think that my father is coming.—I think that the nightingales are singing.—I direct the young man always to be good.—The laws direct us to honor our (τούς) parents.—It is a law always to do good.—The moon is not only above the earth, but also above the atmosphere.—The birds never fly above the earth.

EIGHTY-FOURTH LESSON.

369. *The Infinitive (continued).*

In *negative* constructions *οὐ* is generally used with the Infin. after verbs of *saying, believing, thinking, &c.*; elsewhere generally *μή*.

νομίζω σε οὐκ εἶδέναι,
 τίς λέγει οὐκ εἶναι θεούς;
 κελεύω σε μὴ ἀπιέναι,
 βούλεται μὴ κακὸς εἶναι,

I think you do not know. who says there are not gods? I bid you not depart. he wishes not to be wicked.
--

370. If the Infin. has a distinct subject of its own it is placed in the Acc.; but if the subject of the Infin. is a Personal Pronoun, referring to that of the preceding principal verb, the Pronoun is *omitted*, and any Adjectives or Nouns connected with the Infin. are placed in the Nom.

νομίζω σε ἀμαρτεῖν,
 νομίζω ἀμαρτεῖν (not με ἀμαρ-
 τεῖν),
 νομίζεις σοφὸς εἶναι,
 λέγουσιν εἶναι ἀγαθοί,
 but, λέγουσιν ἐμὲ εἶναι ἀγαθόν,
 νομίζω ἥξειν,

I think that you erred.
 I think that I erred.

you think that you are wise.
 they say that they are good.
 they say that I am good.
 I think that I shall come.

371. Use of the Infin. tenses. Mode of Rendering.

νομίζω τὸν ἥλιον ὁρᾶν,
 ἐνόμιζον ὁρᾶν,
 νομίζω ὄψεσθαι,
 ἐνόμιζον ὄψεσθαι,
 νομίζω ἰδεῖν,
 ἐνόμιζον ἰδεῖν,
 νομίζω ἑωρακέναι,
 ἐνόμιζον ἑωρακέναι,

I think that I see the sun.
 I thought that I saw.
 I think that I shall see.
 I thought that I should see.
 I think that I saw.
 I thought that I saw.
 I think that I have seen.
 I thought that I had seen.

REM.—These constructions are literally:

I think to be seeing = that I see.
 I thought to be seeing = that I saw.
 I think to be going to see = that I shall see.
 I thought to be going to see = that I should see.
 I think to see (absolute) = that I saw.
 I thought to see (absolute) = that I saw.
 I think to have seen = that I have seen.
 I thought to have seen = that I had seen.

372. ὥστε (ὥστ' ὡσθ') so as, so that. so as, with Infin. so that, with Ind.

ἔχομεν ὦτα ὥστε (ὡς) ἀκούειν,
 οὕτω σοφὸς ὥστε εἰδέναι,
 σοφώτερος ἢ ὥστε (ὡς) ἀμαρ-
 τάνειν,

we have ears so as to hear.
 so wise as to know.
 too wise to err (wiser than so
 as to err).

REM.—If the connection is less *close* ὥστε is followed by the Ind.

373. The Modal Adv. ἄν is united with the Infinitive, giving it a *conditional* meaning.

λέγει τοῦτο οὐκ ἄν γενέσθαι,	he says that this could not happen.
νομίζω ἄμεινον ἂν βουλευέσθαι,	I think I should deliberate better.
νομίζω πάντα ἂν εἶναι ἀγαθούς,	I think that all would be good.

374. πρὶν, *before*, is followed usually by an Infin.

πρὶν ἰέναι,	before going.
ἦδες πρὶν ἐμὲ εἰθεῖν,	you were singing before I came.
ἀνέβη πρὶν τινα ἰδεῖν,	he went up before any one saw.
but, οὐ πρόσθεν ἀνέβη πρὶν εἰδῆ τις,	he did not ascend before some one saw.

375. EXERCISES.

I. Render into English.

Νομίζω τὸν θεὸν πάντα εἰδέναι.—Τῶν Ἑλλήνων οἱ πολλοὶ ἐνόμιζον τοὺς θεοὺς τὰ μὲν εἰδέναι, τὰ δὲ οὐκ εἰδέναι.—Ὁ Σωκράτης ἐνόμιζε τοὺς θεοὺς πάντα εἰδέναι.—Πρὶν σοφὸς γενέσθαι, πολλὰ κίς ἡμάρτανον.—Πρὶν τὰς τῶν ὀρνίθων φωνὰς ἀκουῶσαι, ἀπήλθομεν.—Ὡς περ ἐνόμιζεν, οὕτως ἔλεγεν.—Νομίζω οὐδένα τῶν ἀνθρώπων πάντα

εἰδέναι.—Τίς ἀνθρώπων νομίζει πάντα εἰδέναι ;
 —Σωκράτης ἐκέλευε τοὺς φίλους τὰ μὲν ποιεῖν, τὰ
 δὲ μὴ ποιεῖν.—Ὁ θεὸς ἀνθρώπους κελεύει πάντας
 μὲν αἰεὶ εὖ ποιεῖν, μηδὲνα δὲ μήποτε κακῶς ποιῆ-
 σαι.—Ὁ θεὸς πάντα δύναται ποιεῖν.—Οὗτος ὁ νε-
 ανίας νομίζει σοφὸς εἶναι.—Νομίζω τὸν βασιλέα
 ἥξειν ἅμα τῇ ἡμέρᾳ.—Ἐνομίζομεν τὸν βασιλέα
 τῇ ὑστεραίᾳ ἥξειν.—Ὁ φιλόσοφος λέγει τὸν ἥλιον
 ἑωρακέναι.—Οὗτος λέγει τὸν κλέπτην τὴν χλαῖναν
 κεκλοφέναι.—Ὁ τοῦ θεοῦ νόμος πάντας κελεύει
 ἀλλήλους φιλεῖν καὶ εὖ ποιεῖν.—Ὁφθαλμοὺς ἔχο-
 μεν ὥστε ὁρᾶν.—Πόδας ἔχομεν ὥστε τρέχειν, καὶ
 χεῖρας ὥστε πάντα ὅσα ἂν βουλώμεθα ποιεῖν.—
 Ὀδόντας ἔχομεν ὥστε ἐσθίειν.

II. *Render into Greek.*

Socrates was a great philosopher.—Socrates used to say that the gods knew all things.—Who of us thinks that he knows all things or even (ἢ καὶ) himself?—Socrates says that God both sees and hears all things.—The boy thinks that he is wise.—Some young men think that they are wiser than their fathers.—The messenger says that the king will come to-morrow.—I think that the king has come.—I thought that I had seen my daughter.—The merchant thinks that he is rich.—He directs the young man not to become rich.—I think that I hear a voice.—I think that I have heard a voice.—I thought that I had heard a voice.—I think that you will hear the voice of the nightingale.

EIGHTY-FIFTH LESSON.

376. *The Infinitive with the Article.*

The Neut Sing. of the Art. is used in all its cases with the Infin. converting it into an abstract noun. The mode of rendering it will be seen from the following examples.

N. τὸ γράφειν, the to write = *the fact of writing, writing.*

G. τοῦ γράφειν, of the to write = *of writing.*

D. τῷ γράφειν, to, with or by writing.

A. τὸ γράφειν, writing.

τοῦ γράψαι, of writing (absolute).

τῷ γεγραμέναι, to, by or with having written.

τὸ γράψειν, the being about to write.


377. The Infin. thus used is constructed like a subst.; as,

ἡ δύναμις τοῦ ὁρᾶν,
ἐκ τοῦ γεγραμέναι,

μετὰ τοῦ ποιεῖν,
μετὰ τὸ πεποιημέναι,
πρὸς τὸ ἰδεῖν,
πρὸς τῷ ἑωρακέναι,

the power of seeing.
out of, in consequence of, having
written.

in connection with the doing.
after having done.
to, in order to the seeing.
in addition to having seen.

 Bear in mind the distinction between the *continued* Pres. and the *absolute* Aor.

ἀπὸ τοῦ ὁρᾶν,		from seeing (as a continued, or habitual act).
ἀπὸ τοῦ ἰδεῖν,		from seeing (in a single instance).

378. ὁ πένης (πόνος) the day-laborer, the poor man.

G. πένητος, D. πένητι, N. Pl. πένητες, D. πένησι(ν) &c.
 ἡ πενία, ας, poverty (not beggary).
 ἐναντίος, α, ον, opposite, contrary.

ἡ πενία ἐναντία ἐστὶ τῷ πλού-	poverty is opposed to wealth.
τῷ,	
τὸ λέγειν οὐκ ἐναντίον τῷ γρά-	speaking is not opposed to wri-
φειν,	ting.
ἐκ τοῦ ὁρᾶν γίγνεται τὸ εἰδέναι,	from seeing comes knowing.

379. EXERCISES.

I. Render into English.

Οὐχ οἱ πένητες ἄθλιοι, ἀλλ' οἱ κακοί.—Οὐκ ἐκ πλούτου ἐστὶν ἡ εὐδαιμονία, ἀλλ' ἐξ ἀρετῆς.—Τὸ ὁρᾶν κρείττον ἐστὶ τοῦ ἀκούειν.—Τὸ ὁρᾶν ἐναντίον ἐστὶ τῷ ἀκούειν.—Νῦν ἐστὶν ὁ χρόνος τοῦ ἰδεῖν.—Μετὰ τὸ λέγειν, γίγνεται τὸ ποιεῖν.—Τὸ ἀμαρτιάνειν ράδιον.—Οὐ τὸ λέγειν χαλεπὸν, ἀλλὰ τὸ ποιεῖν.—Ἐκ τοῦ ἐωρακέναι, οἶδα.—Ακούω ἀντὶ τοῦ λέγειν.—Ὁ νεανίας λέγει ἀντὶ τοῦ ἀκούειν.—Ἀντὶ τοῦ γράψαι, ἔλεξα.—Ἀντὶ τοῦ ἐλθεῖν, ἔγραψα.—Ἦλθομεν πρὸς τὸ ἰδεῖν.—Λέγω περὶ τοῦ γεγραφέναι, οὐ περὶ τοῦ ἐωρακέναι.

II. *Render into Greek.*

The time of running.—The time not of seeing, but of hearing.—I am present in consequence of having heard.—We fled in consequence of seeing (*ἐκ τοῦ ἰδεῖν*).—What is opposed to seeing?—Hearing is not opposed to seeing.—Running is opposed to walking.—Pursuing is opposed to fleeing.—The shepherd flees instead of pursuing.—He pursues instead of fleeing.—We shall write after having spoken.—He spoke in addition to writing (*πρὸς τῷ γράψαι*).—I speak concerning writing.—Virtue is opposed to vice.—Virtue is in nothing similar to vice.—Vice is in all things opposed to virtue.

EIGHTY-SIXTH LESSON.

380. *The Infinitive with the Article (continued).*

The Infinitive with the Art. may take a subject in the Acc. and govern its appropriate case.

τὸ ἐμὲ γράφειν,	my writing (the, me to be writing).
τὸ ἐμὲ ἐπιστολὴν γράψαι,	my writing a letter (the, me to write, &c.)
τοῦ ἡμᾶς ταῦτα εἰρηκέναι,	of our having said this (of the us to have said).
τῷ τὸν ἄνδρα γεγραφέναι ταῦτα,	} by the man's having written these things.
τῷ ταῦτα γεγραφέναι τὸν ἄνδρα,	

381. Even after Prepositions, however, the subject of the Infin. is omitted, if it would be a Personal Pronoun referring to the subject of the preceding verb, and the same rule holds as in (370).

μακάριος εἶ διὰ τὸ ἀγαθὸς εἶναι,	you are happy on account of being good.
ὁ παῖς σοφὸς ἐστὶ πρὸς τῇ κα- λῷ εἶναι,	the boy is wise in addition to being beautiful.
but, ἀντὶ τοῦ τὸν παῖδα καλὸν εἶναι, σοφὸς ἐστίν,	instead of the boy's being beau- tiful he is wise.

382. In negative constructions the Infinitive with the Art. always takes μή (not οὐ), μηδεῖς, &c.

τὸ μὴ λέγειν,	not to speak (the not to speak).
οὐχ ὁρᾷς διὰ τὸ μὴ ὀφθαλμοῦς ἔχειν,	you do not see, on account of not having eyes.
διὰ τὸ μηδένα εἰδέναι,	on account of no one's knowing.

τυφλὸς ἢ, ὄν, *blind.*
ὁμαλός, ἢ, ὄν, *level, even.*
σιγ-ᾶω, ᾤ, *I am silent.*
Fut. σιγήσω, Perf. σεσίγηκα.

383. EXERCISES.

I. Render into English.

Ὁ φιλόσοφος πάντα ταῦτα εἰδέναι νομίζει.—
Ὁ Σωκράτης ἔλεγε τοὺς θεοὺς πάντα δηλοῦν τοῖς
ἀγαθοῖς.—Πλάτων ἐνόμιζε τὴν ψυχὴν ἀθάνατον

εἶναι.—Ὁ πένης ζητεῖ πλούσιος γενέσθαι.—Ὁ θεὸς πάντας εὖ ποιεῖ ἐκ τοῦ ἀγαθοῦ εἶναι.—Ὁ κλέπτης κλέπτει διὰ τὸ κακὸς εἶναι.—Οὗτος ὁ νεανίας πολλὰς βίβλους συνείλοχε πρὸς (ἐπὶ) τὸ σοφὸς γενέσθαι.—Ὁ χρόνος τοῦ τὰ τοιαῦτα εἰδέναι ἀεὶ πάρεστιν.—Ἐκ τοῦ τὸν ἄνδρα μὴ ὀφθαλμοὺς ἔχειν, τυφλὸς ἐστίν.—Τὸ σιγᾶν ἐναντίον ἐστὶ τῷ μὴ σιγᾶν.—Τὸ μὲν λέγειν χαλεπὸν, τὸ δὲ μὴ λέγειν ἐπὶ χαλεπώτερον.—Ὁ ῥήτωρ ταῦτα εἶρηκεν ἐκ τοῦ μὴ σοφὸς εἶναι.—Τὸ πεδίον ὁμαλὸν ἐστίν.—Τὸ σιγᾶν πολλάκις κρεῖττόν ἐστι τοῦ λέγειν.

II. *Render into Greek.*

Laughing.—A time of laughing.—To laugh indeed is pleasant, but to do good to others is much pleasanter.—To know all things is difficult.—To do is more difficult than to know.—From seeing the sun, I have become blind.—We have eyes so as to see many things.—The old man is blind.—We have a tongue so as to say all things which (πάντα ὅσα) we wish.—Nothing is sweeter to the poor man than sleep.—The king has both horsemen and galleys so as to pursue us.—If we had horses so as to pursue, we should not flee.—To flee is less easy than to pursue.—Speaking is opposed to being silent.—Nothing is more difficult than being silent.—Life (ἡ ζωὴ) is opposed to death.

EIGHTY-SEVENTH LESSON.

384. *The Participle.*

The Greek Act. verb has four Participles; the Pres. Fut. Aor. and Perf.

The Pres. Fut. and 2 Aor. Act. Part. end in *ων*.

The 1 Aor. Act. ends in *ας*.

The Perf. Act. ends in *ως*.

385. *γράφω, write.*

Ind.

Part.

Pres. *γράφω, γράφ-ων, ουσα, ον, writing* (being in the act, &c.)

Fut. *γράψω, γράψ-ων, ουσα, ον, being about to write.*

1 Aor. *ἔγραψ-ᾱ, γράψ-ας, ασα, αν, writing* (absolute).

Perf. *γέγραψ-ᾱ, γεγραφ-ώς, νῆα, ός, having written.*

λέγω, speak.

Pres. *λέγ-ω, λέγ-ων, speaking* (continued or habitual).

Fut. *λέξ-ω, λέξ-ων, being about to speak.*

1 Aor. *ἔ-λεξ-α, λέξ-ας, speaking* (absolute).

Perf. *εἶρηκ-α, εἶρηκ-ώς, having spoken.*

εὐρίσκω, find.

Pres. *εὐρίσ-κω, εὐρίσκ-ων.*

Fut. *εὐρή-σω, εὐρή-σων.*

2 Aor. *εὐρ-ον, εὐρ-ών.*

Perf. *εὐρη-κά, εὐρη-κώς.*

ἀκούω, hear.

Pres. *ἀκού-ω, ἀκού-ων.*

Fut. *ἀκούσομαι, ἀκουσόμενος.*

1 Aor. *ἤκουσα, ἀκούσας.*

Perf. *ἀκήκοα, ἀκηκοώς.*

386. Declension of the Participle in *ων*.*εἰμί, am. Part. ὢν, being.*

SING.		
N. ὢν	οὔσα	ὄν
G. ὄντος	οὔσης	όντος
D. ὄντι	οὔσῃ	όντι
A. ὄντα	οὔσαν	όν
V. ὢν	οὔσα	όν
DUAL.		
N. A. V. ὄντε	οὔσᾱ	όντε
G. D. ὄντοιν	οὔσαιν	όντοιν
PLUR.		
N. ὄντες	οὔσαι	όντα
G. ὄντων	οὔσων	όντων
D. οὔσι(ν)	οὔσαις	ούσι(ν)
A. ὄντας	οὔσας	όντα
V. ὄντες	οὔσαι	όντα

So γράφων, γράψων, εὐρών,
 γράφουσᾱ, γράψουσᾱ, εὐρουσᾱ,
 γράφον, γράψον, εὐρόν.

387. The 1 Aor. Part. in *ας* is declined like *πᾶς, πᾶσα, πᾶν*.

γράφας, ἀσᾱ, αν, G. γράψαντος, δασης, &c.

The Pass. and Mid. Participles in *μενος* are declined like Adj. in *ος, η, ον*, as ἀκουσόμενος, η, ον, &c.

Accent.—The 2 Aor. Part. in *ών* and the Perf. Part. in *ώς* are *Oxytone* (accented on the ultimate).

388. The Pres. Part. regards an act as *going on* at the time indicated by the principal verb; the Perf. as completed; the Aor. regards the act *absolutely*.

ἦλθεν ἔχων,	he came having (while having).
ταῦτα ἰωρακώς, ἀπῆλθεν,	having seen these things, he departed.
ιδὼν τὸν ἀστέρα, ἐχάρην,	(on) seeing the star, I rejoiced.

REM.—The Pres. Part. may frequently be rendered with *while*, *in*, the Aor. with *on*.

ὁρῶν τὸν ἀστέρα,	(while) seeing the star.
ιδὼν τὸν ἀστέρα,	(on) seeing the star.
ἰωρακὼς τὸν ἀστέρα,	(after) having seen the star.
χαίρω ταῦτα ποιῶν,	I rejoice while or in doing these things.

389. EXERCISES.

I. Render into English.

Ταῦτα λέγων, ἁμαρτάνεις.—Ἡ κόρη μένει ἐν τῇ οἰκίᾳ, ἐπιστολὰς γράφουσα.—Ταῦτα ἀκούσας, ἐπιστολὴν πρὸς σὲ ἔγραψα.—Ὁ κλέπτης, τὴν

χλαῖναν λαβών, ὡς τάχιστα ἀπέδραμεν.—Ὁ ἀγαθὸς σφόδρα χαίρει ἀκούων παρὰ τοῦ φιλοσόφου ὅτι ἡ ψυχὴ ἀθάνατός ἐστιν.—Ὁ βασιλεὺς, ἐν τῇ πόλει ὢν, πάντας εὖ ἐποίει.—Κακὸς ὢν, τοῖς κακοῖς χαίρεις.—Αἰὲ χαίρομεν ὁρῶντες (seeing) τὸν ἥλιον, καὶ τὴν σελήνην, καὶ τοὺς ἀστέρας.—Ἡ κόρη κάθηται ἐν τῇ στοᾷ τῆς ἀηδόνος ἀκούουσα.—Γέρων τις, παῖδα ἐπὶ τῆς μηλέας εὐρών, μῆλα κλέπτοντα, ἐκέλευσεν αὐτὸν καταβῆναι.—Ὁ νεανίας πεπτωκὸς κεῖται ἐπὶ τῆς γῆς.

II. *Render into Greek.*

I come having a flower.—The maidens are present having flowers in their hands.—I used to rejoice (while) seeing such beautiful flowers.—(In) saying these things you do not err.—The philosopher does not err (in) saying that there is only one God.—(After) having heard the orator, we went away.—On finding this cloak, I took it into my hands.—On seeing the beautiful stars, I rejoiced.—The hunter, taking (λαβών) his dog, went forth into the woods.—Who does not rejoice while seeing the virtue of the philosopher.—The young man (after) having seen his father, came hither.—Who knows himself?—Nobody sees even his own soul.—Boy, be such (ἴσθι τοιοῦτος) in reference to (περὶ τοὺς) others, as you wish others to be in reference to yourself.

EIGHTY-EIGHTH LESSON.

390. *The Participle (continued).*

Inflection of the Perf. in ὄς.

γεγραῶς, having written.

SING.			
N.	γεγραῶς,	νῆ,	ός
G.	γεγραῶ-ότος,	νῆς,	ότος
D.	γεγραῶ-ότι,	νῆ,	ότι
A.	γεγραῶ-ότᾱ,	νῆν,	ός
V.	γεγραῶ-ός,	νῆ,	ός
DUAL.			
N. A. V.	γεγραῶ-ότε,	νῆ,	ότε
G. D.	γεγραῶ-ότοι,	νῆιν,	ότοι
PLUR.			
N.	γεγραῶ-ότες,	νῆι,	ότᾱ
G.	γεγραῶ-ότων,	νῆων,	ότων
D.	γεγραῶ-όσι(ν),	νῆις,	όσι(ν)
A.	γεγραῶ-ότᾱς,	νῆς,	ότᾱ
V.	γεγραῶ-ότες,	νῆι,	ότᾱ

391. *Participle of Contract Verbs.*

The present Participles of contract verbs are contracted throughout; as from

	ὀράω ὀρῶ,	Pres. Part. ὀράων ὀρῶν.
Sing. N.	ὀρ-άων ὦρ,	άουσα ὦσα, άον ὦν.
G.	ὀρ-άοντος ὦντος,	άουσης ὠσης, άοντος ὦντος.
D.	ὀρ-άοντι ὦντι, &c.	

φιλέω φιλῶ, *love*. Part. φιλέον φιλῶν.

Sing. N.	φιλ-έων ὦν,	έουσᾶ οὔσα,	έον οὔν.
G.	φιλ-έοντος οὔντος,	εούσης ούσης,	έοντος οὔντος.
D.	φιλ-έοντι οὔντι, &c.		

So Fut. in ὦν of Liquid verbs as,

μενῶν, μενοῦσα, μενοῦν.
from μενέων, μενέουσα, μενέειν.

δηλόω δηλῶ, *show*. Part. δηλῶν δηλῶν.

Sing. N.	δηλ-όων ὦν,	όουσα οὔσα,	όον οὔν.
G.	δηλ-όοντος οὔντος,	οούσης ούσης,	όοντος οὔντος.
D.	δηλ-όοντι οὔντι, &c.		

392. Participles of ὀρῶ, see.

	Ind.	Part.
Pres.	ὀράω ὀρῶ,	ὀράων ὀρῶν.
Fut.	ὀψομαι,	ὀψόμενος.
2 Aor.	εἶδον,	εἰδών.
Perf.	εώρακᾶ,	εώρακώς.

έρχομαι, *come* (go).

Pres.	έρχομαι	(ιὼν from εἶμι, used instead of ἐρχόμενος).
Fut.	(ἔξω, εἶμι)	ἔξων instead of ἐλευσόμενος, &c.)
2 Aor.	ἦλθον (ἦκον)	ἔλθών.
Perf.	ἐλήλυθα,	ἐλήλυθώς.

393. *Rule.*—The Participle like the Adj. agrees in gender, number and case with its subst.

ὁ πατήρ ὁρῶν,	the father (while) seeing.
αἱ γυναῖκες ὁρῶσαι,	the woman seeing.

394. The Participle is used in Greek much more extensively than in English; often where we use the verb with *and, when, since, although, because, &c.*

λαβὼν τὸν πῖλον, ἦλθεν,	he took his hat and came (taking his hat, he came).
οὐχ ὁρᾷς, οὐκ ὀφθαλμοὺς ἔχων,	you do not see, not having eyes (since you have not eyes).
οὐ πρὸς σὲ λέξω, ὥτα οὐκ ἔχοντα,	I shall not speak to you, not having ears (because you have not ears).
πάντων παρόντων, οὐδεὶς ἔλεξεν.	all being present (though all were present) none spoke.

395. *φέρω, I bring, bear* (irregular).

	Ind.	Part.
Pres.	φέρω,	φέρων.
Fut.	οἴσω,	οἴσων.
2 Aor.	ἤτεγκον,	ἐνεγκών.
Perf.	ἐνήνοχα,	ἐνηνοχώς.

ὁ ὑετός, οὖν, *the rain, rain.*

ἡ χάλαζα, ἡς, *the hail, hail.*

ὁ λειμών, ὄνος, *the meadow.*

ἡ γαστήρ, ἱρός, *the stomach* (like *πατήρ*, Exc. Voc. regular *γαστήρ*).

396. EXERCISES.

I. *Render into English.*

Τί φέρεις ;—Βακτηρίαν φέρω.—‘Ο παῖς ἔρχεται φέρων τὴν τοῦ γέροντος βακτηρίαν.—‘Η γυνὴ ὀλίγον πρότερον ἦλθε, ποτήριον ἐν τῇ χειρὶ φέρουσα.—Οἱ ἄνδρες παρῆσαν μὲν ἡμῖν μέχρι τῆς ἑσπέρας, ἰδόντες δὲ τοὺς ἀστέρας, ἀπῆλθον.—‘Ο υἱὸς ἐκ τῶν νεφελῶν ἔρχεται.—‘Ο υἱὸς καὶ ἡ χάλαζα εἰς τοὺς λειμῶνας πίπτουσιν.—Χαλεπὸν ἐστὶ πρὸς τὴν γαστέρα λέγειν, ὅσα οὐκ ἔχουσιν.—‘Ο ὄφις, ἐν τῇ πόρᾳ κείμενος, τὸν νεανίαν δῆξεται.—‘Ο γέρονς σφόδρα χαίρει τὸν ἥλιον ὁρῶν.—Εἰρήκασί τινες τὸν ἥλιον λίθον εἶναι.—Τὸν μὲν ἥλιον πῦρ εἶναι λέγουσι, τὴν δὲ σελήνην, γῆν.—‘Η χάλαζα ἔπιπτε πᾶσαν τὴν ἡμέραν μέχρι τῆς νυκτός.

II. *Render into Greek.*

What do you come bringing?—I come bringing the stranger's cloak.—You have not brought *his* cloak, but your own.—I shall not bring *my* cloak, but the merchant's.—Who will come, having a beautiful cloak?—Nobody.—The messenger, taking the letter, departed.—Having come into the forest, I went to splitting (ἔσχιζον) wood with an axe and a wedge.—The horseman took

his horse (λαβών) and went up on to the hill.—Mounting (ἀναβάς) his horse, he went down through the plain into the large meadow.—When (ὅτε) the rain was falling, the sun was in the clouds.—If the hail had not fallen, the garden would have been beautiful.—Wine is a mirror of the mind.—Speech is the image of the soul.

EIGHTY-NINTH LESSON.

397. *The Participle (continued).*

The Fut. Part. in Greek is often used, especially with verbs of *coming, sending, &c.*, to denote a *purpose*.

πέμπω σε ζητήσοντα,	I send you to seek.
ἤκω τοῦτο λέγων,	I am come to say this.

If the purpose is represented as in the mind of *another*, ὥς, *as*, may accompany the Part.

τὸν λύχνον ἔλαβεν ὥς αἶψων,	he took the lamp, as about to = in order to light it.
ἦλθεν ὥς κλέψων,	he came in order to steal.

398. Many verbs, which in Latin are followed by the Infin., take in Greek a Participle, particularly verbs of *seeing, hearing, knowing, making known, remembering, beginning, &c.*

ὁρῶ σε σοφὸν ὄντα,	{ I see that you are wise.
ὁρῶ ὅτι σοφὸς εἶ,	
οἶδα αὐτὸν μακάριον ὄντα,	{ I know that he is happy.
οἶδα ὅτι μακάριός ἐστιν.	
εἶδον τὸν παῖδα τρέχοντα,	{ I saw the boy running.
ἤκουσά σου εἰπόντος,	
δηλοῖς ταῦτα οὕτως ἔχοντα,	{ you show that this is so.
δηλοῖς ὡς ταῦτα οὕτως ἔχει,	

399. When the Participle thus stands for the Infin. the same rule applies as in the Infin. (see 370) viz. that if its subject is a Personal Pronoun coinciding with that of the principal verb, the Pronoun is omitted, and the Participle placed in the Nom.

οἶδα σοφὸς ὢν,	{ I know that I am wise.
ἤδειν πλούσιος ὢν,	
	{ I knew that I was rich.

400. οἶδα, <i>I know,</i>	ἤδειν, <i>I knew.</i>
ἴσθι, <i>know,</i>	εἰδώς, <i>knowing.</i>

μέμνημαι, *σαι, ται, &c. I remember* (Perf. Pass. from *μνάομαι*).
 Imper. *μύνησο, remember.*
 Infin. *μεμνήσθαι, Part. μεμνημένος.*

μανθάνω, *I learn, understand.*
 Fut. *μαθήσομαι, Perf. μεμάθηκα, 2 Aor. ἔμαθον.*

παρὰ τοῦ διδασκάλου μαν-	{ I learn from the teacher.
θάνω,	
μέμνησο ἄνθρωπος ὢν,	{ remember that you are a man.

401. EXERCISES.

I. *Render into English.*

Ω ἄνθρωπε, ἴσθι θνητὸς ὢν.—Ω βασιλεῦ, μεμνησο ἄνθρωπος ὢν.—Ἰσμεν τὴν ψυχὴν ἀθάνατον οὖσαν.—Οὗτος ὁ πλούσιος οὐ μέμνηται θνητὸς ὢν.—Οἶδα τὸν φιλόσοφον σοφὸν ὄντα.—Ο βασιλεὺς ἄγγελον ἔπεμψε λέγοντα ὅτι αὐτὸς ἤξει.—Δεῦρο ἐληλύθαμεν τοῦ ῥήτορος ἀκουσόμενοι.—Οὐδεὶς πώποτε Σωκράτους οὐδὲν κακὸν ἤκουσε λέγοντος.—Ο πατὴρ δῆλός ἐστι τὴν θυγατέρα φιλῶν.—Ο ἔμπορος λέγει αὐτὸς μὲν οὐ πλούσιος, ἐμὲ δὲ πλουσιώτατον εἶναι.—Οἱ νεανίαί εἰς τὰ ὄρη ἀνέβησαν ὡς χρυσὸν ζητήσοντας.—Οἱ νεανίαί πολλὰ εἰδέναι νομίζουσιν.—Ο γέρων οἶδεν αὐτὸς οὐ πολλὰ εἰδώς.—Ορῶμεν τούτους τοὺς μαθητὰς πολλὰ καὶ καλὰ μεμαθηκότας.—Ἐπειδὴ εἶδον τὸν ἵππεά πίπτοντα ἀπὸ τοῦ ἵππου, καὶ ἤδη (already) πεπτωκότα, αὐτῷ προσέδραμον.—Οὐκ αἰὲ μεμνήμεθα θνητοὶ ὄντες.

II. *Render into Greek.*

I think that I am wise.—The old man knows that he is not wise.—I know that the old man is a philosopher.—Socrates, alone of all the Greeks, knew that he was not wise.—We know that we are mortal.—Know that the body indeed is mortal, but the soul immortal.—

Nobody ever heard Socrates say any thing evil.—We know that God sees all things.—O boy, remember that God sees and knows all things.—I have learned from my teacher many excellent things.—I have learned that there is poison in the tongue of the flatterer.—If the king had come, he would have seen us fleeing.

NINETIETH LESSON.

402. *The Participle (continued).*

The mode of rendering the Participle varies, as in the Infin. (see 371) according to the principal verb; thus,

οἶδα ἁμαρτάνων,	I know that I err (lit., I know erring).
ᾔδειν ἁμαρτάνων,	I knew that I erred, was in error.
οἶδα ἡμαρτηκώς,	I know that I have erred.
ᾔδειν ἡμαρτηκώς,	I know that I had erred.
οἶδα, ᾔδειν ἁμαρτών,	I know, knew that I erred.
οἶδα ἁμαρτησόμενος,	I know that I shall err.
ᾔδειν ἁμαρτησόμενος,	I knew that I should err.

403. Most of the verbs which are followed by a Part. instead of the Infin. may take the Infin. *but in a different sense*: thus,

οἶδα τιμῶν,	I know that I honor.
οἶδα τιμᾶν,	I know how to honor.
μανθάνω σοφὸς εἶναι,	I learn that I am wise.
μανθάνω σοφὸς εἶναι,	I learn how to be wise.

μémνημαι ποιήσας,	I remember doing, that I did.
μémνημαι ποιῆσαι,	I remember to do.
ἀκούω αὐτοῦ λέγοντος,	I hear him speaking.
ἀκούω αὐτὸν λέγειν,	I hear that he speaks.

404.	ἀνοίγω, ἀνοίγῃμι, <i>I open.</i>
Fut.	ἀνοίξω, 1 Aor. ἀνέωξα.
Perf.	ἀνέωχα, <i>have opened.</i>
2 Perf.	ἀνέωγα, <i>am open.</i>

ὁ κόσμος, *ov*, (order) *the world* (as an orderly system).
 πανταχοῦ, *every where.*

405. EXERCISES.

I. Render into English.

Ἴσμεν τὸν θεὸν οὐποτε ἁμαρτάνοντα.—Ἄνθρωπος ὢν, οἶδα πολλάκις ἁμαρτάνων.—Τὸ μήποτε ἁμαρτεῖν ἐστὶ τοῦ θεοῦ μονοῦ.—Ὁ μαθητῆς μανθάνει σοφὸς εἶναι.—Ω βασιλεῦ, ἀεὶ μέμνησο οὐκ ἀθάνατος ὢν.—Ω παῖ, μέμνησο σώφρων εἶναι.—Τίς τὴν θύραν ἀνέωξεν;—Ὁ κλέπτης, θύραν ἀνοίξας, εἰσῆλθεν ὡς κλέψων.—Ἀκούω τῶν ὀρνίθων ᾄδόντων.—Ἀκούομεν τὰς κόρας ᾄδειν.—Ω παῖ, ἄνοιξον τὴν θύραν.—Ὁ θεὸς πανταχοῦ ἐστίν.—Πᾶς ὁ κόσμος πλήρης ἐστὶ τοῦ θεοῦ.—Ὁ ἥλιος ὀφθαλμός ἐστὶ τοῦ κόσμου.

II. *Render into Greek.*

I have learned these things.—The king has learned to be just.—I have heard the orator say many things.—The orator knows that he has not spoken well.—The great king does not know that he is mortal.—I knew that I had not spoken well.—Nothing is immortal except virtue.—The good (man) knows how to honor the good.—As a mirror shows the face, so wine shows the mind.—I remember opening the door.

NINETY-FIRST LESSON.

406. *The Participle (continued).*

Genitive Absolute.—A Substantive and Participle are placed *absolutely* in the Gen. to express *cause, time*, and such other relations as we express by the Nom. absolute.

τοῦ ἡλίου ἰόντος, νύξ φεύγει,
σοῦ λέγοντος, ἐγὼ σιγῶ,

the sun coming, night flees.
you speaking (while you speak)

I am silent

ἐμοῦ κελεύσαντος, ἦλθες,
οὐδὲ κελεύσαντος ἐμοῦ, ἦλθες,

I directing, you came.
not even I bidding = though I
bade, did you come.

407. The particle *ὥς* is used with the Gen. or Acc. absolute to indicate a reason existing in the mind of the person spoken of, or assigned by him.

σιγᾷ ὥς πάντων εἰδότες, } he is silent, as all knowing =
 σιγᾷ ὥς πάντας εἰδότας, } on the ground that all know.

REM.—Distinguish carefully the Gen. absolute with and without ὥς; thus,

λέγει, πάντων παρόντων, | he speaks, all being present
 (since all are present).
 λέγει ὥς πάντων παρόντων, | he speaks, on the *ground* that,
 as *supposing* that all are
 present.

κλείω, *I shut.*

Fut. κλείσω, 1 Aor. ἔκλεισα.

κλείσον τὴν θύραν, | shut the door.
 σοῦ κλείοντος, ἐγὼ ἀνοίγω, | you shutting = while you shut,
 I open.

408. In addressing persons in Greek the omission of ὦ implies *scolding* or *contempt*.

παῖ, τί ποτε λέγεις; | boy, what in the world are you
 saying?

409. ὁ ἰχθύς, *the fish.*

SING.	DUAL.	PLUR.
N. ἰχθύς		N. ἰχθύες
G. ἰχθύος	N. A. V. ἰχθύε	G. ἰχθύων
D. ἰχθύϊ	G. D. ἰχθύοιν	D. ἰχθύσι(ν)
A. ἰχθύν		A. ἰχθύας (ἰχθύς)
V. ἰχθύ		V. ἰχθύες

Αἰ' Ἀθῆναι, ὧν, *Athens.*

Ἡ Αἴγυπτος, ον, *Ægypti, Αἰγύπτιοι, Ægyptians.*

Ὁ Νεῖλος, ον, *the Nile.*

κλεινός, ἡ, όν, *famous, celebrated.*

410. EXERCISES.

I. *Render into English.*

Ἡ Αἴγυπτος δῶρόν ἐστι τοῦ Νείλου.—Ὁ Νεῖλος κλεινός ἦν ποταμός.—Ἐν Ἀθήναις κλεινοὶ ἦσαν φιλόσοφοι.—Ὁ Νεῖλος πλήρης ἐστὶν ἰχθύων.—Τοῦ ἡλίου λάμποντος, πάντα δηλά ἐστιν.—Τῶν ρητόρων λεγόντων, πάντες θαυμάζοντες καθήμεθα.—Τῶν διδασκάλων λεγόντων, σιγῶσιν οἱ μαθηταί.—Οὐδὲ (not even) λέγοντος τοῦ διδασκάλου, σιγᾷ ὁ νεανίας.—Ὁ πατήρ πέμπει τὸν παῖδα τὴν θύραν κλείδοντα.—Μέμνημαι τὴν πύλην ταύτην τῇ πρόσθεν νυκτὶ ἀνοίξας.—Ταῦτα λέγεις ὥς πάντων εὖ ἐχόντων.—Πάντων τάχιστόν ἐστι νοῦς· διὰ πάντων γὰρ (for) τρέχει.

II. *Render into Greek.*

I know that I am mortal.—I saw the boy both opening and shutting the door.—I remember shutting the door.—Boy, remember to shut the door.—We being si-

lent, the orators speak.—The few (τῶν ὀλίγων) being silent, the many speak.—The Ægyptians say that the sun and moon are gods.—In Athens were many beautiful porticoes.—The Nile is full of large fishes.—Near Athens was a celebrated river.—On coming hither, I saw the fishes in a golden cup.—Much hail has fallen.

NINETY-SECOND LESSON.

411. *The Participle with the Article.*

The Participle is used with the Art. in all cases and numbers *substantively*, to express the doer (or receiver) of the act, and may be rendered sometimes by a noun, or more commonly by the relative and verb; thus,

ὁ γράφων,
τῆς γραφούσης,
τὸ γράφων,
οἱ γράφοντες,

he who writes = the writer.
of her who writes.
that which writes.
they who write, the men who write.

So, in the other tenses ;

Aor. ἡ γράψασα,
Fut. οἱ γράψοντες,
Perf. τῶν γεγραφότων,

she who wrote.
they who will write.
of those who have written.

412. The Article and Participle thus used are constructed like a noun ; as,

ὁ διώκων φεύξεται,
τὸν φεύγοντα διώκω,
ἢ τοῦ λέγοντος φωνή,
διὰ τὸν ἐληλυθότα,

he who pursues will flee.
I pursue the man who flees.
the voice of him who speaks.
on account of the man who has
come.

413. While thus constructed as a noun, the Participle may govern its proper case as a verb.

ὁ ταῦτα εἰπὼν πάρεστιν,
φεύγω τοὺς ἐμὲ κακῶς ποιοῦν-
τας,
ἡ κόρη ἣ τὴν ἐπιστολὴν γράψα-
σα,

the man who said this is pres-
ent.
I flee those who injure me.
the maiden who wrote the let-
ter.

χρήσιμος, η, ον, useful.

τὸ πρόβατον, ον, the sheep.

ὁ θόρυβος, ον, tumult.

ἡ εὐσεβείᾱ, ας, piety.

ἀμαθής, ἐς, unlearned, untaught (like πλήρης).

χρυσόμαλλος, ον, golden-fleeced (like ἄλογος),
from χρυσός, gold, and μαλλός, a lock
or fleece of wool.

414. EXERCISES.

I. *Render into English.*

Ὁ ταῦτα ποιῶν.—Οἱ ταῦτα πεποιηκότες.—
 Φιλῶ τοὺς ἐμὲ φιλοῦντας.—Ὁ θεὸς φιλεῖ πάντα
 τοὺς ἑαυτὸν τιμῶντας.—Οὐκ ἂν χρυσὸν λάβοις
 πλὴν παρὰ τοῦ ἔχοντος.—Οἱ νῦν γελῶντες οὐκ
 αἰεὶ γελάσονται.—Οἱ σήμερον φεύγοντες, αὔριον
 διώξονται.—Τοὺς τὸν θεὸν τιμῶντας αὐτοὺς τι-
 μήσει.—Οἱ τοὺς κακοὺς φιλοῦντες, αὐτοὶ εἰσι
 κακοί.—Ὁ ἐν τῇ γλώσῃ ἰὼν ἔχων, ἔχει καὶ ἐν τῇ
 καρδίᾳ.—Οὐχ ὁ πολλὰ εἰδώς, ἀλλ' ὁ χρήσιμα
 εἰδώς, σοφός.—Λύκος, ἰδὼν ποιμένας πρόβατον
 ἐσθίοντας, Ἡλίκος ἂν ἦν, εἶπε, θόρυβος, εἰ ἐγὼ
 τοῦτο ἐποιοῦν!—Ὁ ἀμαθὴς πλούσιος πρόβατόν
 ἐστὶ χρυσόμαλλον.—Πασῶν τῶν ἀρετῶν καλλίσ-
 τη ἐστὶν ἡ εὐσέβεια.

II. *Render into Greek.*

I love him who loves virtue.—We do good to those
 who do good to us.—Those who opened the door will
 shut it.—It is easy to love those who love us.—He who
 knows useful things is wise.—None is wise except him
 who knows useful things.—None is happy except him
 who honors God.—Those who speak are frequently less
 wise than those who are silent.—He who is silent is often
 wiser than he who speaks.—They who pursue are swif-
 ter than those who flee.—This ignorant rich (man) is a
 golden fleeced sheep.

NINETY-THIRD LESSON.

415. *The Participle with the Article (continued).*

The rendering of the Participle varies according to the tense of the principal verb ; thus,

τίς ἐστὶν ὁ λέγων ;	who is it that speaks ?
τίς ἦν ὁ λέγων ;	who was it that was speaking ?
τίνες εἰσὶν οἱ εἰρηκότες ;	who are they that have spoken ?
τίνες ἦσαν οἱ εἰρηκότες ;	who were they that had spoken ?

416. οὐ with the Part. makes a *positive*, μή a *conditional* negation ; as,

ὁ οὐ λέγων,	he who does not speak.
ὁ μὴ λέγων,	he who may not speak (if there be such).
τούτου οὐ γράψαντος, ἦλθον,	this man not writing, I came.
σοῦ μὴ γράψαντος, οὐκ ἂν ἦλθον	you not writing, (in case of your not writing) I should not have come.

417. Distinguish carefully between the Infin. with the Art. and the Part. with the Art. The former is used only in the Neut. Sing. as an *abstract* noun ; the latter is used in all numbers and genders, and always as a *concrete*.

τὸ ποιεῖν,	the doing (the act).
ὁ ποιῶν, οἱ ποιοῦντες,	he who does, they who do.
τοῦ πεποιηκέναι,	of the having done.
τῶν πεποιηκότων,	of those who have done.

REM.—The resemblance between these two classes of constructions is closest in the Neut. Sing. and there they should be distinguished with special care ; as,

τὸ εἶναι,	the being (the to be).
τὸ ὄν,	that which is.
τὸ λέγειν,	the speaking.
τὸ λεγόν,	that which speaks.
τὸ ἔχειν ἀντὶ τοῦ μὴ ἔχειν,	(the) having instead of not having.
τὸ ἔχον ἀντὶ τοῦ μὴ ἔχοντος,	that which has instead of that which has not.

 Notice carefully constructions like the following :

τὸ τὸν γράψαντα παρῆναι,	his being present who wrote (the him who wrote to be present).
ἐκ τοῦ τὸν γράψαντα παρῆναι,	from his being present who wrote.
τὸ τὸν ταῦτα εἰπόντα παρῆναι,	the man's being present who said this.
ὁρῶ τὸν περὶ τοῦ κλέπτειν λέγοντα,	I see him who speaks about stealing.
ἀντὶ τοῦ ὑπὲρ τοῦ κειλοφότος λέγειν,	instead of speaking for him who has stolen.

ἡ παιδεία, ας, discipline, instruction, education.
 ὁ καρπός, οὔ, fruit.
 πικρός, ἄ, ὄν, bitter.
 ἡ κτήσις, εως, acquisition, possession.
 ὁ δοῦλος, ου, bondman, slave.

418. EXERCISES.

I. *Render into English.*

Πρὸ τοῦ λέγειν.—Θαυμάζω τὸν σιγῶντα μᾶλλον ἢ τὸν λέγοντα.—Τίνες ἦσαν οἱ παρόντες ὅτε ἀπέθανεν ὁ Σωκράτης;—Ὀλίγοι φίλοι παρῆσαν.—Τὸ μὲν ἁμαρτάνειν, ῥάδιον, τὸ δὲ ὑπὲρ τῶν ἁμαρτανόντων λέγειν, χαλεπόν.—Ὁ ποιμὴν τὸν λύκον διώκει ἀντὶ τοῦ φεύγειν.—Πάντες φιλοῦσι τοὺς ἑαυτοὺς φιλοῦντας.—Οἱ σιγῶντες πολλάκις τῶν λεγόντων σοφώτεροί εἰσιν.—Τὸ σιγᾶν πολλάκις κρεῖττόν ἐστι τοῦ λέγειν.—Φίλει παιδείαν, σοφίαν, ἀρετὴν, εὐσέβειαν.—Τῆς παιδείας αἱ μὲν ῥίζαι πικραὶ εἰσιν, οἱ δὲ καρποί, γλυκεῖς.—Αἱ ἀρετῆς κτήσεις μόναί βέβαιαί εἰσιν.—Πολλάκις ὁ πλούσιος δοῦλός ἐστι χρημάτων.—Ὁ παιδείαν καὶ σοφίαν φιλῶν μόνος γίγνεται σοφός.—Ἐκ τοῦ τὴν παιδείαν φιλεῖν γίγνεται ἡ σοφία.—Ἡ ἀρετὴ μόνῃ ἀθάνατος μένει.—Ὁ δεσπότης οὗτος πολλοὺς ἔχει δούλους.

II. *Render into Greek.*

Instead of speaking, you are silent.—Instead of pursuing, we flee.—He who pursues to-day, will flee to-morrow.—He who loves virtue is happy.—He who threw the ball into the fountain, will flee into the house.—The serpent has his poison in his tongue, but the flatterer in

his soul.—Nothing is better than being silent except speaking well.—Who was it that saw the king?—The same man who wrote (ὁ αὐτὸς ὁ γράψας) this letter.—The same girl who opened (ἡ ἀνοίξασα) the door is now shutting it.

NINETY-FOURTH LESSON.

419. *The Passive Voice.*

The Passive Voice has a Pres. and Imperf. Perf. and Pluperf. 1 & 2 Fut. and 1 & 2 Aor. tenses; and in a few verbs a third or Perf. Fut.; thus,

Ind. Pres.	γράφομαι, <i>am being written.</i>
Imperf.	ἐγγραφόμην, <i>was being written.</i>
1 Fut.	γραφθήσομαι, <i>shall be written.</i>
1 Aor.	ἐγράφη, <i>was written.</i>
2 Fut.	γραφήσομαι, <i>shall be written.</i>
2 Aor.	ἐγράφη, <i>was written.</i>
Perf.	ἔγγραμμαι, <i>have been written.</i>
Pluperf.	ἐγγράμμην, <i>had been written.</i>
Perf. Fut.	γεγράψομαι, <i>shall have been written.</i>

REM.—Both forms of the Aor. are more frequent in the same verb in the Pass. than in the Act. Voice.

420. *Inflection of the Ind. Pass.*

Most of the Pass. inflections have already been given: thus,

Pres.	γράφομαι,	} ομαι, η, εται.
1 Fut.	γραφθήσομαι,	
2 Fut.	γραφήσομαι,	
Perf. Fut.	γεγράψομαι,	
		όμεθον, εσθον, εσθον.
		όμεθα, εσθε, ονται.

Imperf.	ἐγγραφόμενῃ,	{	όμεν, ου, ετο.
		{	όμεθον, εσθον, έσθην.
		{	όμεθα, εσθε, οντο.
		{	ην, ης, η.
1 Aor.	ἐγράφηθῃ,	{	ητον, ητην.
2 Aor.	ἐγράψθῃ,	{	ημεν, ητε, ησαν.
		{	-γραμμαι, γραψαι, γραπται.
Perf.	γέγραμμαι,	{	γράμμεθον, γραφθον, γραφθον.
		{	γράμμεθα, γραφθε, γραμμένοι εἰσὶ(ν)
		{	-γράμμη, γραψο, γραπτο.
Pluperf.	ἐγεγράμμην,	{	γράμμεθον, γραφθον, γράφθην.
		{	γράμμεθα, γραφθε, γεγραμμένοι ἦσαν.

421.	Ind. Pres.	πέμπομαι, <i>am (being) sent.</i>
	Imperf.	ἐπεμπόμενῃ, <i>was (being) sent.</i>
	1 Fut.	πεμφθήσομαι, <i>shall be sent.</i>
	1 Aor.	ἐπέμφθῃ, <i>was sent.</i>
	Perf.	πέπ-εμμαι, εμψαι, <i>have been sent.</i>
	Pluperf.	ἐπεπέμμην, ψο, <i>had been sent.</i>

Pres.	φιλ-έομαι, οὔμαι,	Imperf.	εφιλ-εόμενῃ ούμην.
1 Fut.	φιληθήσομαι,	1 Aor.	ἐφιλήθῃ.
Perf.	πεφίλ-ημαι, ησαι, ηται,	3 Plur.	πεφίληνται.
Pluperf.	ἐπεφίλ-ήμην, ησο, ητο,	3 Plur.	ἐπεφίληντο.

Pres. Ind.	λαμβάνομαι, <i>am taken,</i>	Imperf.	ἐλαμβανόμενῃ.
Fut.	ληφθήσομαι.		
1 Aor.	ἐλήφθῃ.		
Perf.	εἰλ-ημαι-ψαι, -πται,	3 Pl.	εἰλημμένοι εἰσὶ(ν).
Pluperf.	εἰλ-ημην-ψο -πτο,	3 Pl.	εἰλημμένοι ἦσαν.

λέγομαι, ἐλεγόμην, *am said, was said.*

λεχθήσομαι, ἐλέχθην.

λέλε-γμαι, -ξαι, -κται,

ἐλελ-έγμην -εξο, -εκτο,

3 Pl. λελεγμένοι εἰσί(ν).

3 Pl. λελεγμένοι ἦσαν.

δάκνομαι, ἔδακνόμην.

διχθήσομαι, ἐδήχθην.

δεδ-ηγμαι, ηξαι, ηκται,

ἐδεδ-ήγμην, ηξο, ηκτο,

D. ἤγμεθον, ηχθον, &c.

D. ἤγμεθον, ηχθον, ἤχθην, &c.

422. ὑπό (under) with Pass. *by*.

παρὰ τοῦ, from, *by*.

πρός τοῦ, on the part of, *by*,

} less common than ὑπό to
} denote the *agent*.

ὑπ' ὄφεως ἐδήχθην,

ἐπέμφθη παρὰ (ὑπό) τοῦ βα-

σιλέως,

ἀδικεῖσθαι πρὸς τινος,

I was bitten by a serpent.

he was sent by the king.

to be wronged by some one.

423. The Dat. is also used to express the agent especially with the Perf.

ταῦτά μοι λέλεκται,

| this has been said by me.

✚ Distinguish carefully between ὑπό, *by* the *agent*, and διὰ, *through*, *by* (by means of) the *instrument*.

ἡ ἐπιστολή ὑπὸ τοῦ βασιλέως

ἐπέμφθη,

ἔπεμψα αὐτὴν διὰ τοῦ ἀγγέλου,

the letter was sent by the king.

I sent it by (through) the messenger.

424. EXERCISES.

I. *Render into English.*

Ἡ ἐπιστολὴ γράφεται.—Αἱ ἐπιστολαὶ αὗται ὑπ' ἐμοῦ ἐγράφησαν.—Παρὰ τίνος ἐπέμφθη ὁ ἄγγελος.—Παρὰ τοῦ πατρός μου.—Πᾶσαι αἱ ἐπιστολαὶ αὗται αὐρίον πεμφθήσονται.—Οἱ ἀγαθοὶ ὑπὸ θεοῦ φιλοῦνται.—Οἱ κακοὶ οὐδὲ ὑφ' ἑαυτῶν φιλοῦνται.—Πάντα ταῦτά σοι πολλάκις λέλεκται.—Ὁ παῖς ὑπὸ τοῦ ὄφεως κατὰ τὸν πόδα ἐδήχθη.—Εἰ μὴ ἔφυγε τὰ πρόβατα, ἐλήφθη ἂν ὑπὸ τοῦ λύκου.—Ὁ νῦν φεύγων πολὺν χρόνον διώκετο.—Εἰ ταῦτα ἐλέχθη, τίς οὐκ ἂν ἐθαύμασεν; —Οἱ τὸν θεὸν τιμῶντες ἀεὶ ὑπ' αὐτοῦ τιμῶνται.

II. *Render into Greek.*

The letter was written.—The letters have been written.—Nothing was written in the letter except these words.—A hammer was found (εὑρέθη) in the chest.—Nothing was found by the stranger except this cloak.—This wedge was found on the table.—Good men are loved by each other.—The good are loved by the good.—These words have been said by us.—If the letter had been written (ἐγράφη) it would have been sent.—If I had been present (παρῇ) the letter would not have been written.

NINETY-FIFTH LESSON.

425. *The Passive Voice (continued).*

Subj. Mode.

Pres. γραφ-	{	ομαι, η, ηται.
	{	ώμεθον, ησθον, ησθον.
	{	ώμεθα, ησθε, ωνται.
1 Aor. γραφθ-	{	ῶ, ῆς, ῆ.
2 Aor. γραφ-	{	ῆτον, ῆτον.
	{	ῶμεν, ῆτε, ῶσι(ν).
	{	μένος ῶ, ῆς, ῆ.
Perf. γεγραμ-	{	μένω, ῆτον, ῆτον.
	{	μένοι ῶμεν, ῆτε, ῶσι(ν).

426. Optative Mode.

Pres. γραφ-	{	
1 Fut. γραφθησ-	{	οίμην, οιο, οιοτο.
2 Fut. γραφησ-	{	οίμεθον, οισθον, οίσθην.
Pf. Fut. γεγραψ-	{	οίμεθα, οισθε, οιντο.
1 Aor. γραφθεί-	{	ῆν, ῆς, ῆ.
2 Aor. γραφεί-	{	ῆτον, ῆτην.
	{	ῆμεν, ῆτε, ῆσαν and εν.
	{	μένος εἶην, εἶης, εἶη.
Perf. γεγραμ-	{	μένω, εἶητον, εἶήτην.
	{	μένοι εἶημεν, εἶητε, εἶησαν and εἶεν.

427. Imperative Mode.

Pres. γράφ-	{	ον, ἐσθω.
	{	εσθον, ἐσθων.
	{	εσθε, ἐσθωσαν and ἐσθων.

1 Aor. γράφθητι	{	ἡτι(ηθι),	ἦτω.
2 Aor. γράφηθι		ἡτον,	ἦτων.
		ἡτε,	ἦτωσαν.
Perf. γέγρα-	{	αψο,	άφθω.
		αφθον,	άφθων.
		αφθε,	άφθωσαν and άφθων.

428. Infinitive Mode.

Pres.	γράφεσθαι.
1 Fut.	γραφθήσεσθαι.
1 Aor.	γραφθῆναι.
2 Fut.	γραφήσεσθαι.
2 Aor.	γραφῆναι.
Perf.	γεγράφθαι.
Pf. Fut.	γεγράψεσθαι.

429. Participles.

Pres.	γραφόμενος, η, ον.	
1 Fut.	γραφθησόμενος, η, ον.	
1 Aor.	γραφθείς, είσα, έν,	G. έντος, &c.
2 Fut.	γραφησόμενος.	
2 Aor.	γραφείς, είσα, έν.	
Perf.	γεγραμμένος.	
Pf. Fut.	γεγραψόμενος.	

430. Synoptical view of εύρίσκομαι, *am found*.

Pres.	εύρίσκ-ομαι, ωμαι,	οίμην,	ον,	εσθαι, όμενος.
Imperf.	εύρισκόμην,			
1 Fut.	εύρή-σομαι,	σοίμην,		σεσθαι, σόμενος.
1 Aor.	εύρέ-θην,	θῶ,	θείην,	θητι, θῆναι, θείς.
Perf.	εύρη-μαι,	μένος ᾧ, μένος είην,	σο,	σθαι, μένος.
Pluperf.	εύρήμην.			

431. EXERCISES.

I. *Render into English.*

Παρά τίνος ἐπέμφθη ὁ ἄγγελος;—Ἐπέμφθη παρὰ τοῦ βασιλέως.—Εἰ παρὰ τοῦ βασιλέως πεμφθεῖη τις, ἡμεῖς ἴδοιμεν ἂν αὐτόν.—Ἐὰν γραφθῶσιν αἱ ἐπιστολαί, πέμψομεν αὐτάς πρὸς τοὺς φίλους ἡμῶν.—Μὴ λεγέσθων ψευδεῖς λόγοι.—Λέγουσι πολλὰς ἐπιστολὰς καθ' ἡμέραν γράφεσθαι.—Νομίζω ταῦτα ὑπ' οὐδενὸς λελέχθαι.—Διὰ τὸ ταῦτα ὑφ' ὑμῶν λελέχθαι, πάντα εὖ ἔχει.—Τί λέγεις περὶ τοῦ ταῦτα εὐρῆσθαι.—Ὁ σήμερον γελῶν, αὔριον οὐκέτι γελάσεται.—Ὁ νῦν διωκόμενος ὕστερον διώξει.—Ὁ πῶλος ἐδήχθη ὑπὸ τοῦ ὄφεως.—Ὁ παῖς, ὑπὸ τοῦ ὄφεως δηχθεὶς, πρὸς τὸν πατέρα ἔδραμεν.

II. *Render into Greek.*

The boy has been found.—Much gold was found in the mountain.—If so much gold shall be found (ἐὰν—εὕρεθῇ), the workman will be rich.—Where was the boy found?—He was found by the old man, stealing apples.—The boy has been bitten.—The peacock was caught.—If the lion had been pursued, he would have been caught.—If the thief shall be found, he will be caught.—The boy, on being bitten, ran into the house.—Thunder is heard.—The voice of the orator was heard (ἰκούσθῃ).—Nothing was heard except the voices of the orators.

NINETY-SIXTH LESSON.

432. *The Middle Voice.*

The Middle Voice denotes an action returning upon, or terminating with the *agent*; as,

λούω, <i>I wash,</i>	Mid. λούομαι (λούμαι) <i>I wash myself.</i>
φυλάττω, <i>I guard (some one).</i>	“ φυλάττομαι (I guard myself), <i>I am on my guard.</i>
φοβέω φοβῶ, <i>I terrify,</i>	“ φοβοῦμαι, <i>I fear.</i>

433. The Middle Voice in four of its tenses, has the same forms as the Pass., viz. the Pres. and Imperf., Perf. and Pluperf. The Aor. and Fut. are *peculiar*; thus,

Pres.	φυλάσσομαι, Att. φυλάττομαι, <i>I guard against.</i>
Imperf.	ἐφυλασσόμην.
Perf.	πεφύλαγμαι.
Pluperf.	ἔπεφυλάγμην.
1 Fut.	φυλάξομαι.
1 Aor.	ἐφυλαξάμην.

Pres.	φοβ(έο)οῦμαι,	Imperf.	εφοβ(εό)ούμην.
Perf.	πεφόβημαι,	Pluperf.	ἔπεφοβήμην.
Fut.	φοβήσομαι,	1 Aor.	ἐφοβησάμην.

434. The Fut. and Aor. Mid. are formed from their corresponding Act. tenses; thus,

Active.	Middle.
Fut. φυλάξ-ω,	φυλάξ-ομαι.
1 Aor. ἐφυλάξ-ᾱ,	ἐφυλάξ-άμην, ω, ατο, D. ἀμεθον, &c.
Liquid Fut. μεν-ῶ,	μεν-οῦμαι.
2 Aor. ἔλιπ-ον, <i>left</i> (fr. λείπω),	ἔλιπ-όμην.

435. Synopsis of 1 Aor. Mid.

(ἐ)φυλάξ-άμην, ωμαι, αίμην, αι, ασθαι, άμενος.
Inflection of Imper. αι, άσθω, ασθον, άσθων, &c.

φυλάττω τὸν λέοντα,
φυλάττομαι τὸν λέοντα,
ὁ λέων ἐμὲ φοβεῖ,
φοβοῦμαι τὸν λέοντα,

I guard the lion.
I guard against, beware of the lion.
the lion terrifies me.
I fear the lion.

436. EXERCISES.

I. *Render into English.*

Ὁ ἀνὴρ φυλάττει τὸν λέοντα.—Ὁ λέων φυλάττεται (Pass.) ὑπὸ τοῦ ἀνδρός.—Οἱ ἄνθρωποι τοὺς λέοντας φυλάττονται.—Τίς ἡμᾶς φυλάττεται;—Οὐδεὶς ἡμᾶς φυλάττεται.—Οἱ θηρευταὶ τὰ ἄγρια θηρία φυλάττονται.—Οἱ ἄδικοι ἀεὶ ἀλλήλους φυλάττονται.—Οἱ κακοὶ ἀεὶ τοὺς κακοὺς φοβοῦνται.—Ἡμεῖς ταῦτα τὰ θηρία ὥς μάλιστα φο-

βούμεθον.—Οἱ ἀγαθοὶ οὐδὲν φοβοῦνται πλὴν τοῦ κακοῦ.—‘Ο ἀγαθὸς οὐδὲ τὸν θάνατον φοβεῖται.—‘Ο θάνατος ἀεὶ τοὺς κακοὺς φοβεῖ.—Οἱ ἄδικοι ἀεὶ ἀλλήλους φοβοῦνται.—‘Ο κακὸς καὶ τὴν ἑαυτοῦ σκιὰν φοβεῖται.—Τὸν κακὸν καὶ (even) ἡ αὐτοῦ σκιὰ φοβεῖ.—Οἱ κακοὶ ἀεὶ ἀλλήλους φοβήσονται καὶ φυλάσσονται.

II. *Render into Greek.*

Always fear and shun evil.—The good (man) fears no evil.—Nothing will terrify the good man.—The hunter fears the fierce lion.—The fierce wild beasts terrify the hunter.—We shut our houses that we may guard against thieves.—We shut our doors because we fear the thief.—The thief fears us.—This young man will terrify the thief.—Fear God and honor the king.—He who honors God will never fear.—The blind (man) fears all things.—The good do not even fear death.—Virtue is a source of permanent happiness.

NINETY-SEVENTH LESSON.

437. *The Prepositions.*

The Prepositions are constructed as follows :

With the Gen. <i>four</i> ;	ἀπό, ἀντί, ἐκ(ἐξ), πρό.
With the Dat. <i>two</i> ;	ἐν, σύν.
With the Acc. <i>two</i> ;	εἰς, ἀνά, (ὡς το).
With the Gen. and Acc. <i>four</i> ;	διά, κατά, ὑπέρ, μετά.
With the Gen. Dat. & Acc. <i>six</i> ;	ἀμφί, ἐπί, παρά, περί, πρόσ, ὑπό.

438. I. *Prep. with the Gen.*

Ἀντί over against = hence, instead of, in return for, for.

<i>Βασιλεὺς ἀντὶ δούλου,</i>	a king instead of a slave.
<i>ὀφθαλμὸς ἀντὶ ὀφθαλμοῦ,</i>	an eye (in return) for an eye.

Πρό, before (of time, place, preference); before for protection = *on behalf of, for.*

<i>πρὸ τῆς πόλεως,</i>	before the city.
<i>πρὸ τοῦ χρόνου,</i>	before the time.
<i>τὰ βραχύτερα πρὸ τῶν βελτίσ-</i>	(to choose) the meaner in pre-
<i>των,</i>	ference to the best.
<i>πρὸ δεσποτῶν θανεῖν,</i>	to die for our masters.

Ἀπό, from (removal, distance); *from,* as source or occasion.

<i>ἦλθεν ἀπὸ τῆς πόλεως,</i>	he came from the city.
<i>ἀπὸ τῶν χρημάτων,</i>	from (by means of) the money.
<i>ἀπὸ τοῦ πολέμου,</i>	from the war.

Ἐκ(ἐξ), out from (of place); out from (of time) = after; of cause = *in consequence of.*

<i>ἐκ τῆς οἰκίας,</i>	out of the house.
<i>ἐξ εἰρήνης πόλεμος,</i>	(out of) after peace, war.
<i>ἐκ τούτων,</i>	(out of) in consequence of these things.

439. II. *Prep. with the Dat.*

Ἐν, in, in the midst of = *among.*

<i>ἐν τῇ χώρᾳ,</i>	in the region.
<i>γέρον ἐν νέοις,</i>	an old man among youths.
<i>ἐν σοὶ πάντα ἐστίν,</i>	all things are in (dependent on) thee.

Σύν, with, along with ; with = with the help of.

<i>σὺν τοῖς ἰππεῦσιν,</i>	along with the horsemen.
<i>σὺν τῷ νόμῳ ψῆφον θέσθαι,</i>	to vote (in conformity) with the law.
<i>σὺν θεοῖς οὐδενὸς ἀπορήσομεν,</i>	with the help of the gods we shall want for nothing.

440. III. *Prep. with the Acc.*

Ἀνά, up, back ; up = over, throughout.

<i>ἀνὰ ῥόον,</i>	up stream.
<i>οἰκεῖν ἀνὰ τὰ ὄρη,</i>	to dwell over, throughout the mountains.
<i>ἀνὰ πᾶσαν ἡμέραν,</i>	every day.
<i>ἀνὰ πέντε (distributively),</i>	by fives, five by five.

Εἰς, into ; one thing into another, as object ; hence, for, with reference to, against ;—as result,—into, among.

<i>εἰς τὴν πόλιν,</i>	into the city.
<i>πλοῦτος τὸν κάκιστον εἰς</i>	wealth brings the worst among
<i>πρώτους ἄγει,</i>	the first.
<i>χρήσιμον εἰς πόλεμον,</i>	useful for war.
<i>ἁμαρτάνειν εἰς τινα,</i>	to commit error against any one.

Ὡς, to (with persons).

<i>πέμπω ὡς ὑμᾶς,</i>	I send to you.
-----------------------	----------------

441. IV. *Prep. with the Gen. and Acc.*

Διὰ τοῦ.

διὰ τοῦ, through ; hence, by means of (through one thing to another).

<i>διὰ τοῦ ποταμοῦ,</i>	through the river.
<i>διὰ τῆς νυκτός,</i>	through the night.
<i>δι' ἀγγέλου πέμπω,</i>	I send through, by a messenger.

διὰ τόν, *on account of.*

διὰ ταῦτα,

| *on account of these things.*

Κατά, down.

κατὰ τοῦ, *down from* ;—down in respect to = *against* ;
in a more general sense, *relating to, upon, &c.*

ρίπτω κατὰ τῶν πετρῶν,
λέγει κατ' ἐμοῦ,
ὁ κατὰ τῆς πόλεως ἔπαινος,

I hurl down from the rocks.
he speaks against me.
the praise (bestowed) on the
state.

κατὰ τόν, denotes general *contact* or *relation* without
intimate connection—*at, by, according to* ; (*ἀνὰ τόν, ex-*
tension over ; κατὰ τόν, *contact at a point.*)

καθ' Ἑλλάδα,
κατὰ θάλασσαν,
ἀνὰ τὴν θάλασσαν,
κατ' ἐκείνους τοὺς χρόνους,
κατὰ τοῦτον τὸν λόγον,
κατὰ τὸ δίκαιον,
καθ' ἐνιαυτόν,
κατὰ πόλεις,

in Greece.
by sea.
over (throughout) the sea.
at those times.
according to this statement.
according to justice.
year by year, annually.
by cities, city by city.

Μετὰ (μέσος, mid), among, with.

μετὰ τοῦ, *among, with (in connection with).*

εἶναι μετ' ἀνθρώπων,
οὐδὲν κτᾶσθαι μετ' ἀδικίας,
μετὰ καλλίστης δόξης εἶναι,

to be among men.
to acquire nothing with injus-
tice.
to be (in connection) with the
noblest reputation.

(μετὰ τῶ, with the Poets, *among*.)

μετὰ τόν (into the midst of, poetic); *next to, after*.

μετὰ ταῦτα,

μετὰ θεοὺς ψυχὴ θειότατον,

after this.

next to the gods, the soul is
most divine.

Ἰπέρ, over, above.

ὑπὲρ τοῦ, over, beyond (with rest); over for protection
= on behalf of, for; in relation to (with idea of interest
in).

ὁ θεὸς τὸν ἥλιον ἔθηκεν ὑπὲρ
γῆς,

οἰκεῖν ὑπὲρ Αἰγύπτου,

λέγειν ὑπὲρ τινος,

λέγειν ὑπὲρ τῆς γραφῆς,

God placed the sun above the
earth.

to dwell beyond Ægypt.

to speak on behalf of any one.

to speak in relation to the in-
dictment.

ὑπὲρ τόν, motion over or beyond; chiefly, beyond as
to conception, measure, number.

ρίπτειν ὑπὲρ τὸν δόμον,
ὑπὲρ δύναμιν τι ποιεῖν,

ὑπὲρ ἄνθρωπον,

ὑπὲρ πέντε ἔτη γεγονώς,

to throw over the house.

to do any thing beyond one's
ability.

beyond man (what is human).

having been born above five
years (more than five
years old).

442. V. Prep. with Gen. Dat. and Acc.

Ἀμφί, about (lit. on both sides).

ἀμφὶ τοῦ, τόν, about, on account of (not very common
in prose).

ἀμφὶ τῶ, about (not found in Attic prose).

Περί, around about.

περὶ τοῦ, about, concerning.

λέγω περὶ τούτων,

| I speak concerning these things.

περὶ τῷ, close about ; (with verbs of fearing) φοί .

*χιτῶνες περὶ τοῖς στήθεσι,
ἔδεισαν περὶ τῷ χωρίῳ,*

| tunics about the breasts.
| they feared about, for the place.

περὶ τόν, around, about (in a more general sense) ; in reference to.

*οἱ περὶ (ἀμφὶ) τινα,
οἱ περὶ (ἀμφὶ) Πλάτωνα,*

| those about any one.
| those about Plato = Plato and
| his school.

*περὶ ἐκείνους τοὺς χρόνους,
σωφρονεῖν περὶ τοὺς θεούς,*

| about those times.
| to be right minded about, in re-
| ference to the gods.

αἱ περὶ τὸ σῶμα ἡδοναί,

| the pleasures pertaining to the
| body.

Ἐπὶ, upon.

ἐπὶ τοῦ, rest on ; motion terminating in rest on or at.

*ἐπὶ τῆς γῆς κεῖσθαι,
ἐφ' ἡμῶν,*

| to lie on the earth.
| on us = in our time.

ἐπὶ τῷ, close on ; various relations with the idea of be- longing and dependence.

*οἰκοῦσιν ἐπὶ τῇ θαλάσσῃ,
ἦν ἥλιος ἐπὶ δυσμαῖς,
χαίρειν ἐπ' αἰσχροῖς ἡδοναῖς,*

| they dwell on, by, at the sea.
| the sun was at, near its setting.
| to rejoice over, at (upon) base
| pleasures.

ποιεῖν εἰρηγὴν ἐπὶ τούτοις,

| to make peace upon these con-
| ditions.

ἐπὶ τῷ ἀδελφῷ εἶναι,

| to be (dependent) on one's bro-
| ther.

ἐπὶ τόν, motion upon (on to); to, against; for.

ἀναβάς ἐπὶ τὸν ἵππον,	mounting his horse.
ἐπὶ τὰς τῶν πλουσίων θύρας ἵεναι,	to go to the doors of the rich.
ἐπὶ τοὺς πολεμίους στρατεύει,	he serves against the enemy.
τὸ ὄμμα ἐπὶ πολλὰ στάδια ἐξικνεῖται,	the eye reaches to, over many stadia.
ἵεναι ἐφ' ὕδαρ,	to go for, after water.

Παρά, beside, near.

παρὰ τοῦ, from beside, from, by (with persons).

ἦλθε παρ' ὑμῶν,	he came from you.
ἐπέμφθη παρὰ τοῦ βασιλέως,	he was sent by the king.

παρὰ τῷ (by the side of)=by, with, among (chiefly with persons).

ἔστη παρὰ τῷ βασιλεῖ,	he stood by the king.
τὸ παρ' ὑμῖν ναυτικόν,	the navy with you, which you have.
παρὰ τοῖς εὐφρονοῦσιν εὐδοκί- μειν,	to be in honor with the right minded.
παρ' ἐμοί,	with me,=in my judgment.

παρὰ τόν, to, toward; along side of, during; in comparison with; besides, beyond, in violation of.

ἡ παρ' ἐμὲ εἰσοδος,	the entrance to me,
παρὰ τὸν ποταμόν,	along the river (also near or by).
παρὰ τὸν πόλεμον,	during the war.
παρὰ τὰ ἄλλα ζῶα,	in comparison with the other animals.
οὐκ ἔστι παρὰ ταῦτ' ἄλλα,	there are no other things be- sides these.
παρὰ τὸ δίκαιον,	beyond, in violation of justice.

Πρός (πρό, before), *before, in front of.*

πρός τοῦ (from before), *before, on the part of, on the side of, for the advantage of.*

τὸ πρὸς ἐσπέρας τεῖχος,

the wall (before, fronting =)
toward the west.

πρὸς πατρός,

on the father's side.

*χρηστοῦ πρὸς ἀνδρὸς μηδὲν
ἐννοεῖν κακόν,*

it belongs to (is the part of) a
good man to think no evil.

*πρὸς τῶν ἐχόντων τιθέναι νό-
μον,*

to enact a law for the advan-
tage of those who possess.

πρὸς τῇ, rest *before, in front of ; by, at ; besides, in addition to.*

πρὸς τῇ πόλει,

before, by the city.

πρὸς τοῖς πράγμασιν εἶναι,

to be upon, about one's busi-
ness.

πρὸς τούτοις,

besides, in addition to these
things.

πρὸς τόν, to, toward ; against ; in regard to, in comparison with.

ἔφυγον πρὸς τὴν γῆν,

they fled to the land.

πρὸς βασιλέα πολεμεῖν,

to wage war against the king.

λεγειν πρὸς τινα,

to speak to, before any one.

*οὐδὲν ἢ εὐγένεια πρὸς τὰ χρή-
ματα,*

high birth is nothing to—in
comparison with money,
(viewed in relation to).

*χρὴ πρὸς τὸ πάρον αἰεὶ βουλευ-
εσθαι,*

we ought always to deliberate
with reference to that
which is present.

ὑπό, under.

ὑπὸ τοῦ, under, more commonly *from under, by.*

ὑπὸ τῆς γῆς,

under the earth.

λαβὼν ὑπὸ ἀμάξης,

taking from under a carriage.

πέμπομαι ὑπὸ τοῦ πατρός,

I am sent by my father.

ὑπὸ τῷ, under, at the foot of, subject to.

τὰ ὑπὸ τῷ οὐρανῷ ὄντα,

the things which are under
heaven.

ὑπὸ τῷ ὄρει,

under, at the foot of the moun-
tain.

Αἴγυπτος ὑπὸ βασιλεῖ ἐγένετο,

Ægypt fell under, became sub-
ject to the king.

*ὑπὸ τόν, motion under ; towards under, to the foot of ;
extension under.*

ἵεναι ὑπὸ γῆν,

to go under the earth.

ὑπὸ τὸ τεῖχος ἦλθεν,

he came under, to the foot of,
the wall.

ὑπὸ νύκτα,

toward night.

ὑπὸ τὴν νύκτα,

under, during the night.

Greek and Latin.

TITUS LIVIUS.

CHIEFLY FROM THE TEXT OF ALSCHEPFEL

WITH

ENGLISH NOTES, GRAMMATICAL AND EXPLANATORY

TOGETHER

WITH A GEOGRAPHICAL AND HISTORICAL INDEX.

BY J. L. LINCOLN,

Professor of Latin in Brown University.

WITH AN ACCOMPANYING PLAN OF ROME, AND A MAP OF THE PASSAGE OF HANNIBAL.

One volume, 12mo. Price \$1.

The publishers believe that, in the edition of Livy herewith announced, a want is supplied which has been universally felt; there being previous to this no American edition furnished with the requisite apparatus for the successful prosecution of the study of this Latin author.

OPINIONS OF CLASSICAL PROFESSORS.

From Professor Kingsley, of Yale College.

"I have not yet been able to read the whole of your work, but have examined it enough to be satisfied that it is judiciously prepared, and well adapted to the purpose intended. We use it for the present year, in connection with the edition that has been used for several years. Most of the class, however, have procured your edition; and it is probable that next year it will be used by all."

From Professor Tyler, of Amherst College.

"The notes seem to me to be prepared with much care, learning, and taste; the grammatical illustrations are unusually full, faithful, and able. The book has been used by our Freshman Class, and will I doubt not come into general use in our colleges."

From Professor Packard, of Bowdoin College.

"I have recommended your edition to our Freshman Class. I have no doubt that your labors will give a new impulse to the study of this charming classic."

From Professor Anderson, of Waterville College.

"A careful examination of several portions of your work has convinced me that, for the use of students it is altogether superior to any edition of Livy with which I am acquainted. Among its excellences you will permit me to name, the close attention given to particles—to the subjunctive mood—the constant references to the grammars—the discrimination of words nearly synonymous, and the care in giving the localities mentioned in the text. The book will be hereafter used in our college."

From Professor Johnson, of New-York University.

"I can at present only say that your edition pleases me much. I shall give it to one of my classes next week. I am prepared to find it just what was wanted."

NEARLY READY.

WORKS OF HORACE.

WITH ENGLISH NOTES, CRITICAL AND EXPLANATORY.

BY J. L. LINCOLN,

Professor of Latin in Brown University.

WITH MAPS AND ILLUSTRATIONS.

One volume, 12mo.

The text of this edition will be chiefly that of Orelli; and the Notes, besides embodying what is valuable in the most recent and approved German editions of Horace, will contain the results of the Editor's studies and experience as a College Professor, which he has been gathering and maturing for several years with a view to publication. It will be the aim of both the Publishers and the Editor to make this edition in all respects answer to the wants of American students and teachers.

Greek and Latin.

THE HISTORIES
OF
CAIUS CORNELIUS TACITUS.

WITH NOTES FOR COLLEGES

BY W. S. TYLER,

Professor of Languages in Amherst College.

One volume, 12mo. \$1.00.

The text of this edition follows, for the most part, Orelli's, Zurich, 1848, which, being based on a new and most faithful recension of the Medicean MS., by his friend Baier, may justly be considered as marking a new era in the history of the text of Tacitus. In several passages, however, where he has needlessly departed from the MS., I have not hesitated to adhere to it in company with other editors, believing, that not unfrequently "the most corrected copies are the less correct." The various readings have been carefully compared throughout, and, if important, are referred to in the notes.

The editions which have been most consulted, whether in the criticism of the text or in the preparation of the notes, are, besides Orelli's, those of Walther, Halle, 1831; Ruperti, Hanover 1839; and Döderlein, Halle, 1847. * * * *

It will be seen, that there are not unfrequent references to my edition of the *Germania* and *Agricola*. These are not of such a nature, as to render this incomplete without that, or essentially dependent upon it. Still, if both editions are used, it will be found advantageous to read the *Germania* and *Agricola* first. The Treatises were written in that order, and in that order they best illustrate the history of the author's mind. The editor has found in his experience as a teacher, that students generally read them in that way with more facility and pleasure, and he has constructed his notes accordingly. It is hoped, that the notes will be found to contain not only the grammatical, but likewise all the geographical, archaeological and historical illustrations, that are necessary to render the author intelligible. The editor has at least endeavored to avoid the fault, which Lord Bacon says "is over usual in annotations and commentaries, viz., to blanch the obscure places, and discourse upon the plain." But it has been his constant, not to say his chief aim, to carry students beyond the dry details of grammar and lexicography, and introduce them into a familiar acquaintance and lively sympathy with the author and his times, and with that great empire, of whose degeneracy and decline in its beginnings he has bequeathed to us so profound and instructive a history. The Indexes have been prepared with much labor and care, and, it is believed, will add materially to the value of the work.—*Extract from Preface.*

THE GERMANIA AND AGRICOLA
OF
CAIUS CORNELIUS TACITUS.

WITH NOTES FOR COLLEGES.

BY W. S. TYLER,

Professor of the Greek and Latin Languages in Amherst College.

One very neat volume, 12mo. 62½ cents.

We welcome the book as a useful addition to the classical literature of our country. It is very correctly and elegantly prepared and printed. Thirteen pages are occupied by a well-written Life of Tacitus, in which not merely outward events are narrated, but the character of the historian, both as a man and a writer, is minutely and faithfully drawn. The notes to each of the treatises are introduced by a general critique upon the merits and matter of the work. The body of the notes is drawn up with care, learning, and judgment. Points of style and grammatical constructions, and historical references, are ably illustrated. We have been struck with the elegant precision which marks these notes; they hit the happy medium between the too much of some commentators, and the too little of others.—*North American Review.*

Among the numerous classical Professors who have highly commended and introduced this volume, are FELTON of Harvard, LINCOLN of Brown University, CROSBY of Dartmouth, COLBMAN of Princeton, NORTH of Hamilton, PACKARD of Bowdoin, OWEN of New-York, CHAMPLAIN of Nashville, &c., &c.

C. JULIUS CÆSAR'S COMMENTARIES

ON THE

GALLIC WAR.

With English Notes, Critical and Explanatory; A Lexicon, Geographical and Historical Indexes, &c.

BY REV. J. A. SPENCER, A. M.,

Editor of "Arnold's Series of Greek and Latin Books," &c.

One handsome vol, 12mo, with Map. Price \$1.

The press of Messrs. Appleton is becoming prolific of superior editions of the classics used in schools, and the volume now before us we are disposed to regard as one of the most beautiful and highly finished among them all, both in its editing and its execution. The classic Latin in which the greatest general and the greatest writer of his age recorded his achievements, has been sadly corrupted in the lapse of centuries, and its restoration to a pure and perfect text is a work requiring nice discrimination and sound learning. The text which Mr. Spencer has adopted is that of Oudendorp, with such variations as were suggested by a careful collation of the leading critics of Germany. The notes are as they should be, designed to aid the labors of the student, not to supersede them. In addition to these, the volume contains a sketch of the life of Cæsar, a brief Lexicon of Latin words, a Historical and a Geographical Index, together with a map of the country in which the great Roman conqueror conducted the campaigns he so graphically describes. The volume, as a whole, however, appears to be admirably suited to the purpose for which it was designed. Its style of editing and its typographical execution reminds us of Prof. Lincoln's excellent edition of Livy—a work which some months since had already passed to a second impression, and has now been adopted in most of the leading schools and colleges of the country.—*Providence Journal*.

"The type is clear and beautiful, and the Latin text, as far as we have examined it, extremely accurate, and worthy of the work of the great Roman commander and historian. No one edition has been entirely followed by Mr. Spencer. He has drawn from Oudendorp, Achaintre, Lamaire, Oberlin, Schneider, and Giani. His notes are drawn somewhat from the above, and also from Vossius, Davies, Clarke, and Stutgart. These, together with his own corrections and notes, and an excellent lexicon attached, render this volume the most complete and valuable edition of Cæsar's Commentaries yet published.—*Albany Spectator*.

"By his editions of Arnold's Greek and Latin Books, as well as by his edition of the New Testament in Greek, Mr. Spencer has won for himself an enviable reputation for sound and thorough scholarship, which will suffer no diminution by his recent work now before us. The notes which Mr. Spencer has added, are judiciously selected and arranged, from the best sources, which are indicated in his modest preface. A Latin English Lexicon, and Historical and Geographical Indexes, make the volume a complete manual for the student; which the neat typography and binding will render it a pleasure for him to use."

"The Notes of Mr. Spencer we are disposed to regard as highly judicious and conducting largely to a proper understanding of the context. He does not seem to have fallen into the common error of giving free translations of whole passages, thereby affording a positive license to laziness, nor is he so meagre as to discourage the student, who is really striving after a competent knowledge of the author's meaning. The space, which is occupied in the old editions with the Civil, Alexandrine and African Wars, is here devoted to a sufficient vocabulary of the language and a good Index to the Notes. The book contains also a map of the country described, and some diagrams of that *pons asinorum*, the bridge across the Rhine.

"The public are much indebted to the Appletons, whose enterprise and good taste have brought forth so many excellent editions of standard text-books."—*Literary World*.

"In this new and improved edition of Cæsar's Commentaries, Mr. Spencer has given another proof of his sound and ripe scholarship, and of his zeal and industry in that line of labor to which he has been providentially directed. He has enriched this volume with a body of excellent and judicious English notes, not too extended, and with a critical and explanatory Lexicon: to which are appended two Indexes—one Historical, the other Geographical. It is most appropriately dedicated to that accomplished scholar of whom New-York may well be proud, GULIAN C. VERPLANCK, LL.D."—*Protestant Churchman*.

"A very handsome edition of Cæsar's Commentaries which will be readily introduced into schools as a text-book. It is published on clear paper, with fair type, and presents an inviting page."—*Observer*.

English.

A MANUAL

OF

GRECIAN AND ROMAN ANTIQUITIES.

BY DR. E. F. BOJESEN,

Professor of the Greek Language and Literature in the University of Sorø.

Translated from the German.

EDITED, WITH NOTES AND A COMPLETE SERIES OF QUESTIONS, BY THE

REV. THOMAS K. ARNOLD, M. A.

REVISED WITH ADDITIONS AND CORRECTIONS.

One neat volume, 12mo. Price \$1.

The present Manual of Greek and Roman Antiquities is far superior to any thing on the same topics as yet offered to the American public. A principal Review of Germany says:—"Small as the compass of it is, we may confidently affirm that it is a great improvement on all preceding works of the kind. We no longer meet with the wretched old method, in which subjects essentially distinct are herded together, and connected subjects disconnected, but have a simple, systematic arrangement, by which the reader easily receives a clear representation of Roman life. We no longer stumble against countless errors in detail, which though long ago assailed and extirpated by Niebuhr and others, have found their last place of refuge in our Manuals. The recent investigations of philologists and jurists have been extensively, but carefully and circumspectly used. The conciseness and precision which the author has every where prescribed to himself, prevents the superficial observer from perceiving the essential superiority of the book to its predecessors, but whoever subjects it to a careful examination will discover this on every page."

The Editor says:—"I fully believe that the pupil will receive from these little works a correct and tolerably complete picture of Grecian and Roman life; what I may call the POLITICAL portions—the account of the national constitutions and their effects—appear to me to be of great value; and the very moderate extent of each volume admits of its being thoroughly mastered—of its being GOT UP and RETAINED."

"A work long needed in our schools and colleges. The manuals of Rennet, Adam, Potter, and Robinson, with the more recent and valuable translation of Eschenburg, were entirely too voluminous. Here is neither too much, nor too little. The arrangement is admirable—every subject is treated of in its proper place. We have the general Geography, a succinct historical view of the general subject; the chirography, history, laws, manners, customs, and religion of each State, as well as the points of union for all, beautifully arranged. We regard the work as the very best adjunct to classical study for youth that we have seen, and sincerely hope that teachers may be brought to regard it in the same light. The whole is copiously digested into appropriate questions."—*S. Lit. Gazette.*

From Professor Lincoln, of Brown University.

"I found on my table after a short absence from home, your edition of Bojesen's Greek and Roman Antiquities. Pray accept my acknowledgments for it. I am agreeably surprised to find on examining it, that within so very narrow a compass for so comprehensive a subject, the book contains so much valuable matter; and, indeed, so far as I see, omits noticing no topics essential. It will be a very useful book in Schools and Colleges, and it is far superior to any thing that I know of the same kind. Besides being cheap and accessible to all students, it has the great merit of discussing its topics in a consecutive and connected manner."

Extract of a letter from Professor Tyler, of Amherst College.

"I have never found time till lately to look over Bojesen's Antiquities, of which you were kind enough to send me a copy. I think it an excellent book; learned, accurate, concise, and perspicuous; well adapted for use in the Academy or the College, and comprehending in a small compass, more that is valuable on the subject than many extended treatises."

English.

HAND BOOK

OF

MEDIAEVAL GEOGRAPHY AND HISTORY.

BY
WILHELM PUTZ,
PRINCIPAL TUTOR IN THE GYMNASIUM OF DUREN.

Translated from the German by
REV. R. B. PAUL, M. A.,
Vicar of St. Augustine's, Bristol, and late Fellow of Exeter College, Oxford.

1 volume, 12mo. 75 cts.

HEADS OF CONTENTS.

- I. Germany before the Migrations.
- II. The Migrations.

THE MIDDLE AGES.

FIRST PERIOD.—From the Dissolution of the Western Empire to the Accession of the Carolingians and Abbasides.

SECOND PERIOD.—From the Accession of the Carolingians and Abbasides to the first Crusade.

THIRD PERIOD.—Age of the Crusades.

FOURTH PERIOD.—From the Termination of the Crusades to the Discovery of America.

"The characteristics of this volume are : precision, condensation, and luminous arrangement. It is precisely what it pretends to be—a manual, a sure and conscientious guide for the student through the crooks and tangles of Mediæval history. All the great principles of this extensive Period are carefully laid down, and the most important facts skillfully grouped around them. There is no period of History for which it is more difficult to prepare a work like this, and none for which it is so much needed. The leading facts are well established, but they are scattered over an immense space; the principles are ascertained, but their development was slow, unequal, and interrupted. There is a general breaking up of a great body, and a parcelling of it out among small tribes, concerning whom we have only a few general data, and are left to analogy and conjecture for the details. Then come successive attempts at organization, each more or less independent, and all very imperfect. At last, modern Europe begins slowly to emerge from the chaos, but still under forms which the most diligent historian cannot always comprehend. To reduce such materials to a clear and definite form is a task of no small difficulty, and in which partial success deserves great praise. It is not too much to say that it has never been so well done within a compass so easily mastered, as in the little volume which is now offered to the public."—*Extract from American Preface.*

"This translation of a foreign school-book embraces a succinct and well arranged body of facts concerning European and Asiatic history and geography during the middle ages. It is furnished with printed questions, and it seems to be well adapted to its purpose, in all respects. The mediæval period is one of the most interesting in the annals of the world, and a knowledge of its great men, and of its progress in arts, arms, government and religion, is particularly important, since this period is the basis of our own social polity."—*Commercial Advertiser.*

"This is an immense amount of research condensed into a moderately sized volume, in a way which no one has patience to do but a German scholar. The beauty of the work is its luminous arrangement. It is a guide to the student amidst the intricacy of Mediæval History, the most difficult period of the world to understand, when the Roman Empire was breaking up and parcelling out into smaller kingdoms, and every thing was in a transition state. It was a period of chaos from which modern Europe was at length to arise.

The author has briefly taken up the principal political and social influences which were acting on society, and shown their bearing from the time previous to the migrations of the Northern nations, down through the middle ages to the sixteenth century. The notes on the crusades are particularly valuable, and the range of observation embraces not only Europe but the East. To the student it will be a most valuable Hand-book, saving him a world of trouble in hunting up authorities and facts."—*Rev. Dr. Kip, in Albany State Register.*

English.

MANUAL
OF
ANCIENT GEOGRAPHY AND HISTORY.

BY WILHELM PÜTZ,

PRINCIPAL TUTOR IN THE GYMNASIUM OF DUREN

Translated from the German.

EDITED BY THE REV. THOMAS K. ARNOLD, M. A.,

AUTHOR OF A SERIES OF "GREEK AND LATIN TEXT-BOOKS."

One volume, 12mo. \$1.

"At no period has History presented such strong claims upon the attention of the learned, as at the present day; and to no people were its lessons of such value as to those of the United States. With no past of our own to revert to, the great masses of our better educated are tempted to overlook a science, which comprehends all others in its grasp. To prepare a text-book, which shall present a full, clear, and accurate view of the ancient world, its geography, its political, civil, social, religious state, must be the result only of vast industry and learning. Our examination of the present volume leads us to believe, that as a text-book on Ancient History, for Colleges and Academies, it is the best compend yet published. It bears marks in its methodical arrangement, and condensation of materials, of the untiring patience of German scholarship; and in its progress through the English and American press, has been adapted for acceptable use in our best institutions. A noticeable feature of the book, is its pretty complete list of 'sources of information' upon the nations which it describes. This will be an invaluable aid to the student in his future course of reading."

"Wilhelm Pütz, the author of this 'Manual of Ancient Geography and History,' is Principal Tutor (*Oberlehrer*) in the Gymnasium of Duren, Germany. His book exhibits the advantages of the German method of treating History, in its arrangement, its classification, and its rigid analysis. The Manual is what it purports to be, 'a clear and definite outline of the history of the principal nations of antiquity,' into which is incorporated a concise geography of each country. The work is a text-book; to be studied, and not merely read. It is to form the groundwork of subsequent historical investigation,—the materials of which are pointed out, at the proper places, in the Manual, in careful references to the works which treat of the subject directly under consideration. The list of references (especially as regards earlier works) is quite complete,—thus supplying that desideratum in Ancient History and Geography, which has been supplied so fully by Dr. J. C. I. Gieseeler in Ecclesiastical History.

"The nations whose history is considered in the Manual, are: in *Asia*, the Israelites, the Indians, the Babylonians, the Assyrians, the Medes, the Persians, the Phœnicians, the States of Asia Minor; in *Africa*, the Ethiopians, the Egyptians, the Carthaginians; in *Europe*, the Greeks, the Macedonians, the Kingdoms which arose out of the Macedonian Monarchy, the Romans. The order in which the history of each is treated, is admirable. To the whole are appended a 'Chronological Table,' and a well-prepared series of 'Questions.' The pronunciation of proper names is indicated,—an excellent feature. The accents are given with remarkable correctness. The typographical execution of the American edition is most excellent."—*S. W. Baptist Chronicle*.

"Like every thing which proceeds from the editorship of that eminent Instructor, T. K. Arnold, this Manual appears to be well suited to the design with which it was prepared, and will, undoubtedly, secure for itself a place among the text-books of schools and academies throughout the country. It presents an outline of the history of the ancient nations, from the earliest ages to the fall of the Western Empire in the sixth century, the events being arranged in the order of an accurate chronology, and explained by accompanying treatises on the geography of the several countries in which they transpired. The chief feature of this work, and this is a very important one, is, that it sets forth, ancient history and ancient geography in their connection with each other.

"It was originally prepared by Wilhelm Pütz, an eminent German scholar, and translated and edited in England by Rev. T. K. Arnold, and is now revised and introduced to the American public in a well written preface, by Mr. George W. Greene, Teacher of Modern Languages in our own University."—*Prov. Journal*.

English.

A MANUAL OF ANCIENT AND MODERN HISTORY,

COMPRISING :

I. ANCIENT HISTORY, containing the Political History, Geographical Position, and Social State of the Principal Nations of Antiquity, carefully digested from the Ancient Writers, and illustrated by the discoveries of Modern Travellers and Scholars.

II. MODERN HISTORY, containing the Rise and Progress of the principal European Nations, their Political History, and the changes in their Social Condition : with a History of the Colonies Founded by Europeans. By W. COOKE TAYLOR, LL.D., of Trinity College, Dublin. Revised, with Additions on American History, by C. S. Henry, D. D., Professor of History in the University of N. Y., and Questions adapted for the Use of Schools and Colleges. One handsome vol., 8vo, of 800 pages, \$1.25; Ancient History in 1 vol. \$1.25, Modern History in 1 vol., \$1.50.

The ANCIENT HISTORY division comprises Eighteen Chapters, which include the general outlines of the History of Egypt—the Ethiopians—Babylonia and Assyria—Western Asia—Palestine—the Empire of the Medes and Persians—Phœnician Colonies in Northern Africa—Foundation and History of the Grecian States—Greece—the Macedonian Kingdom and Empire—the States that arose from the dismemberment of the Macedonian Kingdom and Empire—Ancient Italy—Sicily—the Roman Republic—Geographical and Political Condition of the Roman Empire—History of the Roman Empire—and India—with an Appendix of important illustrative articles.

This portion is one of the best Compendes of Ancient History that ever yet has appeared. It contains a complete text for the collegiate lecturer; and is an essential hand-book for the student who is desirous to become acquainted with all that is memorable in general secular archaeology.

The MODERN HISTORY portion is divided into Fourteen Chapters, on the following general subjects :—Consequences of the Fall of the Western Empire—Rise and Establishment of the Saracenic Power—Restoration of the Western Empire—Growth of the Papal Power—Revival of Literature—Progress of Civilization and Invention—Reformation, and Commencement of the States System in Europe—Augustan Ages of England and France—Mercantile and Colonial System—Age of Revolutions—French Empire—History of the Peace—Colonization—China—the Jews—with Chronological and Historical Tables and other Indexes. Dr. Henry has appended a new chapter on the History of the United States.

This Manual of Modern History, by Mr. Taylor, is the most valuable and instructive work concerning the general subjects which it comprehends, that can be found in the whole department of historical literature. Mr. Taylor's book is fast superseding all other compends, and is already adopted as a text-book in Harvard, Columbia, Yale, New-York, Pennsylvania and Brown Universities, and several leading Academies.

LECTURES

ON

MODERN HISTORY.

By THOMAS ARNOLD, D.D.,

Regius Professor of Modern History in the University of Oxford, and Head Master of Rugby School.

EDITED, WITH A PREFACE AND NOTES,

By HENRY REED, LL.D.,

Professor of English Literature in the University of Pa.

One volume, 12mo. \$1.25.

Extract from the American Editor's Preface.

In preparing this edition, I have had in view its use, not only for the general reader, but also as a text-book in education, especially in our college course of study. . . . The introduction of the work as a text-book I regard as important, because, as far as my information entitles me to speak, there is no book better calculated to inspire an interest in historical study. That it has this power over the minds of students I can say from experience, which enables me also to add, that I have found it excellently suited to a course of college instruction. By intelligent and enterprising members of a class especially, it is studied as a text-book with zeal and animation.

English.

THE SHAKSPEARIAN READER;

A COLLECTION OF THE MOST APPROVED PLAYS OF

SHAKSPEARE.

Carefully Revised, with Introductory and Explanatory Notes, and a Memoir of the Author. Prepared expressly for the use of Classes, and the Family Reading Circle.

BY JOHN W. S. HOWS,

Professor of Elocution in Columbia College.

—The MAN, whom *Nature's* self hath made
To mock herself, and TRUTH to imitate.—*Spenser*

One Volume, 12mo, \$1 25.

At a period when the fame of Shakspeare is "striding the world like a colossus," and editions of his works are multiplied with a profusion that testifies the desire awakened in all classes of society to read and study his imperishable compositions,—there needs, perhaps, but little apology for the following selection of his works, prepared expressly to render them unexceptionable for the use of Schools, and acceptable for Family reading. Apart from the fact, that Shakspeare is the "well-spring" from which may be traced the origin of the purest poetry in our language,—a long course of professional experience has satisfied me that a necessity exists for the addition of a work like the present, to our stock of Educational Literature. His writings are peculiarly adapted for the purposes of Elocutionary exercise, when the system of instruction pursued by the Teacher is based upon the true principle of the art, viz.—a careful analysis of the structure and meaning of language, rather than a servile adherence to the arbitrary and mechanical rules of Elocution.

To impress upon the mind of the pupil that words are the exposition of thought, and that in reading, or speaking, every shade of thought and feeling has its appropriate shade of modulated tone, ought to be the especial aim of every Teacher; and an author like Shakspeare, whose every line embodies a volume of meaning, should surely form one of our Elocutionary Text Books. Still, in preparing a selection of his works for the express purpose contemplated in my design, I have not hesitated to exercise a severe revision of his language, beyond that adopted in any similar undertaking—"Bowdler's Family Shakspeare" not even excepted;—and simply, because I practically know the impossibility of introducing Shakspeare as a Class Book, or as a satisfactory Reading Book for Families without this precautionary revision.—*Extract from the Preface.*

Professor Greene's Historical Series.

(NEARLY READY.)

MANUAL OF THE GEOGRAPHY AND HISTORY

OF THE

MIDDLE AGES.

translated from the French of M. DES MICHELIS, Rector of the College of Rouen,
with Additions and Corrections.

BY G. W. GREENE,

Professor of Modern Languages in Brown University.

Accompanied with Numerous Engravings and Maps. One Volume, 12mo.

TO BE FOLLOWED BY

A Manual of Modern History, down to the French Revolution.

Manual of Ancient History.

History of Rome.

Great pains will be taken to adapt these books to the practical purposes of the Class and for the guidance of private students.

COURSE OF MATHEMATICAL WORKS,

BY GEORGE R. PERKINS, A. M.,

Professor of Mathematics and Principal of the State Normal School

I. PRIMARY ARITHMETIC. Price 21 cts.

A want, with young pupils, of rapidity and accuracy in performing operations upon written numbers; an imperfect knowledge of Numeration; inadequate conceptions of the nature and relations of Fractions, and a lack of familiarity with the principles of Decimals, have induced the author to prepare the **PRIMARY ARITHMETIC**.

The first part is devoted to **MENTAL EXERCISES**, and the second to *Exercises on the Slate and Blackboard*.

While the minds of young pupils are disciplined by mental exercises (if not wearisomely prolonged), they fail, in general, in trusting to "head-work" for their calculations; and in resorting to written operations to solve their difficulties, are often slow and inaccurate from a want of early familiarity with such processes: these considerations have induced the Author to devote part of his book to *primary written exercises*.

It has been received with more popularity than any Arithmetic heretofore issued.

II. ELEMENTARY ARITHMETIC. Price 42 cts.

Has recently been carefully revised and enlarged. It will be found concise, yet lucid. It reaches the radical relations of numbers, and presents fundamental principles in analysis and examples. It leaves nothing obscure, yet it does not embarrass by multiplied processes, nor ensue by minute details.

In this work *all of the examples or problems are strictly practical*, made up as they are in a great measure of important statistics and valuable facts in history and philosophy, which are thus unconsciously learned in acquiring a knowledge of the Arithmetic.

Fractions are placed immediately after Division; Federal Money is treated as and with Decimal Fractions; Proportion is placed before Fellowship, Alligation, and such rules as require its application in their solution. Every rule is marked with verity and simplicity. The answers to all of the examples are given.

The work will be found to be an improvement on most, if not all, previous elementary Arithmetics in the treatment of Fractions, Denominate Numbers, Rule of Three, Interest, Equation of Payments, Extraction of Roots, and many other subjects.

Wherever this work is presented, the publishers have heard but one opinion in regard to its merits, and that most favorable.

III. HIGHER ARITHMETIC. Price 84 cts.

The present edition has been revised, many subjects rewritten, and much new matter added; and contains an **APPENDIX** of about 60 pages, in which the philosophy of the more difficult operations and interesting properties of numbers are fully discussed. The work is what its name purports, a *Higher Arithmetic*, and will be found to contain many entirely new principles which have never before appeared in any Arithmetic. It has received the strongest recommendations from hundreds of the best teachers the country affords.

IV. ELEMENTS OF ALGEBRA. Price 84 cts.

This work is an introduction to the Author's "Treatise on Algebra," and is designed especially for the use of Common Schools, and universally pronounced "admirably adapted to the purpose."

V. TREATISE ON ALGEBRA. Price \$1 50.

This work contains the higher parts of Algebra usually taught in Colleges; a new method of cubic and higher equations, as well as the **THEOREM OF STURM**, by which we may at once determine the number of real roots of any Algebraic Equation, with much more ease than by previously discovered method.

In the present *revised edition*, one entire chapter on the subject of **CONTINUED FRACTIONS** has been added.

VI. ELEMENTS OF GEOMETRY, WITH PRACTICAL APPLICATIONS. \$1.

The author has added throughout the entire Work, **PRACTICAL APPLICATIONS**, which, in the estimation of Teachers, is an important consideration.

An eminent Professor of Mathematics, in speaking of this work, says: "We have adopted it, because it follows more closely the best model of pure geometrical reasoning, which ever has been, and perhaps ever will be exhibited; and because the Author has *condensed* some of the important principles of the great master of Geometricians, and more especially has shown that his *theorems* are not mere *theory*, or many *practical applications*: a quality in a text-book of this science no less uncommon than it is important."

PROF. MANDEVILLE'S READING BOOKS.

I. PRIMARY, OR FIRST READER. Price 10 cents.

II. SECOND READER. Price 16 cents.

These two Readers are formed substantially on the same plan; and the second is a continuation of the first. The design of both is, to combine a knowledge of the meaning and pronunciation of words, with a knowledge of their grammatical functions. The parts of speech are introduced successively, beginning with the articles, these are followed by the demonstrative pronouns; and these again by others, class after class, until all that are requisite to form a sentence have been separately considered; when the common reading lessons begin.

The Second Reader reviews the ground passed over in the Primary, but adds largely to the amount of information. The child is here also taught to read writing as well as printed matter; and in the reading lessons, attention is constantly directed to the different ways in which sentences are formed and connected, and of the peculiar manner in which each of them is delivered. All who have examined these books, have pronounced them a decided and important advance on every other of the same class in use.

III. THIRD READER. Price 25 cents.

IV. FOURTH READER. Price 38 cents.

In the first two Readers, the main object is to make the pupil acquainted with the meaning and functions of words, and to impart facility in pronouncing them in sentential connection: the leading design of these, is to form a natural, flexible, and varied delivery. Accordingly, the Third Reader opens with a series of exercises on articulation and modulation, containing numerous examples for practice on the elementary sounds (including errors to be corrected) and on the different movements of the voice, produced by sentential structure, by emphasis, and by the passions. The habits formed by these exercises, which should be thoroughly, as they can be easily mastered, under intelligent instruction, find scope for improvement and confirmation in the reading lessons which follow, in the same book and that which succeeds.

These lessons have been selected with special reference to the following peculiarities: 1st. Colloquial character; 2d. Variety of sentential structure; 3d. Variety of subject matter; 4th. Adaptation to the progressive development of the pupil's mind; and, as far as possible, 5th. Tendency to excite moral and religious emotions. Great pains have been taken to make the books in these respects, which are, in fact, characteristic of the whole series, superior to any others in use; with what success, a brief comparison will readily show.

V. THE FIFTH READER; OR, COURSE OF READING. Price 75 cents.

VI. THE ELEMENTS OF READING AND ORATORY. Price \$1.

These books are designed to cultivate the literary taste, as well as the understanding and vocal powers of the pupil.

THE COURSE OF READING comprises three parts; the *first part* containing a more elaborate description of elementary sounds and the parts of speech grammatically considered than was deemed necessary in the preceding works; here indispensable: *part second*, a complete classification and description of every sentence to be found in the English, or any other language; examples of which in every degree of expansion, from a few words to the half of an octavo page in length, are adduced, and arranged to be read; and as each species has its peculiar delivery as well as structure, both are learned at the same time; *part third*, paragraphs; or sentences in their connection unfolding general thoughts, as in the common reading books. It may be observed that the selections of sentences in part second, and of paragraphs in part third, comprise some of the finest gems in the language: distinguished alike for beauty of thought and facility of diction. If not found in a school book, they might be appropriately called "elegant extracts."

THE ELEMENTS OF READING AND ORATORY closes the series with an exhibition of the whole theory and art of Elocution exclusive of gesture. It contains, besides the classification of sentences already referred to, but here presented with fuller statement and illustration, the laws of punctuation and delivery deduced from it: the whole followed by carefully selected pieces for sentential analysis and vocal practice.

THE RESULT.—The student who acquaints himself thoroughly with the contents of this book, will, as numerous experiments have proved; 1st. Acquire complete knowledge of the structure of the language; 2d. Be able to designate any sentence of any book by name at a glance; 3d. Be able to declare with equal rapidity its proper punctuation; 4th. Be able to declare, and with sufficient practice to give its proper delivery. Such are a few of the general characteristics of the series of school books which the publishers now offer to the friends and patrons of a sound common school and academic education. For more particular information, reference is respectfully made to the "Hints," which may be found at the beginning of each volume.

N. B. The punctuation in all these books conforms, in the main, to the sense and proper delivery of every sentence, and is a guide to both. When a departure from the proper punctuation occurs, the proper delivery is indicated. As reading books are usually punctuated, it is a matter of surprise that children should learn to read at all.

* * * The above series of Reading Books are already very extensively introduced and commended by the most experienced Teachers in the country. "Prof. Mandeville's system is eminently original, scientific and practical, and destined wherever it is introduced to supersede all others."

German.

OLLENDORFF'S NEW METHOD OF LEARNING TO READ, WRITE, AND SPEAK THE GERMAN LANGUAGE.

Reprinted from the Frankfort edition, to which is added a Systematic Outline of the different Parts of Speech, their Inflection and Use, with full Paradigms, and a complete List of the Irregular Verbs.

BY GEORGE J. ADLER, A. B.,

Professor of German in the University of the City of New-York. One volume, 12mo. \$1 50.

WITH A KEY TO THE EXERCISES, in a separate volume. 75 cts.

"OLLENDORFF'S new method of Learning to Read, Write, and Speak the German Language, with a systematic outline of German Grammar, by George J. Adler, is one of those rare works which leave nothing to be desired on the subjects of which they treat. The learner's difficulties are so fully and exactly provided for, that a constant sense of satisfaction and progress is felt from the beginning to the end of the book. A bare inspection of one of the lessons will satisfy any one acquainted with the elements of German grammar, that it adapts itself perfectly to his wants. With the systematic outline of grammar by Prof. Adler, the new method is substantially perfect, and it is probably second in its advantages only to residence and intercourse with educated Germans."

"The study of the German is becoming so essential a part of an ordinary education, that every work tending to facilitate the acquisition of the language should be welcomed. An American edition of Ollendorff has been much wanted. His system is based upon natural principles. He teaches by leading the student to the acquisition of phrases, from which he deduces the rules of the language. The *idioms* are also carefully taught, and the entire construction of the system is such that, if adhered to with fidelity and perseverance, it will secure such a practical knowledge of the German as can be acquired by no other mode, so rapidly and thoroughly. We heartily commend the book to all who really wish to understand a tongue which contains so many treasures."

NEW GRAMMAR FOR GERMANS TO LEARN ENGLISH.

OLLENDORFF'S NEW METHOD

OF

LEARNING TO READ, WRITE, AND SPEAK THE ENGLISH LANGUAGE

THROUGH THE MEDIUM OF THE GERMAN;

Arranged and adapted for Schools and Private Instruction,

BY P. GANDS.

One volume, 12mo.

Key to the same, uniform with the above. Price 75 cts.

"My compilation of the French Grammar after the method of Ollendorff, has made the German public so thoroughly acquainted with this highly practical system of instruction, that it will not be necessary to add any further recommendation in this place. It was so universally acknowledged and adopted, that I was induced to compile a similar Grammar for Germans to learn English, and I did this the more willingly because I was urged to do so by many from all quarters."

"In carrying out the plan, I endeavored to introduce exercises in questions and answers suited to familiar and social conversation, so as to do away with the antiquated Phrase-books still in use. The frequent application and repetition of the rules set forth in this book, I have sought to make as free from dull monotony as possible, by giving the sentences a new turn, and by arranging them in different order, so as not to repeat the same over and over again."

"A practical routine of instruction carried on for many years, has taught me the wants of the student; I feel therefore perfectly confident in bringing this book before the public."

"P. GANDS."

German.

A DICTIONARY OF THE GERMAN AND ENGLISH LANGUAGES,

INDICATING THE ACCENTUATION OF EVERY GERMAN WORD, CONTAINING SEVERAL HUNDRED GERMAN SYNONYMS, TOGETHER WITH A CLASSIFICATION AND ALPHABETICAL LIST OF THE IRREGULAR VERBS, AND A DICTIONARY OF GERMAN ABBREVIATIONS.

COMPILED FROM THE WORKS OF HILPERT, FLÜGEL, GREIB, HEYSE, AND OTHERS.

IN TWO PARTS:

: GERMAN AND ENGLISH—II, ENGLISH AND GERMAN.

BY G. J. ADLER, A. M.,

Professor of the German Language and Literature in the University of the City of New-York.

One large volume, 8vo, of 1400 pages. Price \$5. Strongly and neatly bound.

Extract from the Preface.

In preparing this volume, our principal aim was to offer to the American student of the German a work which would embody all the valuable results of the most recent investigations in German Lexicography, and which might thus become not only a reliable guide for the practical acquisition of that language, but one which would not forsake him in the higher walks of his pursuit, to which its literary and scientific treasures would naturally invite him. The conviction that such a work was a desideratum, and one which claimed immediate attention, was first occasioned by the steadily increasing interest manifested in the study of the German by such among us as covet a higher intellectual culture, as well as those who are ambitious to be abreast with the times in all that concerns the interests of Learning, Science, Art, and Philosophy.

In comparing the different German-English Dictionaries, it was found that all of them were deficient in their vocabulary of foreign words, which now act so important a part not only in scientific works, but also in the best classics in the reviews, journals, newspapers, and even in conversational language of ordinary life. Hence we have endeavored to supply the desired words required in Chemistry, Mineralogy, Practical Art, Commerce, Navigation, Rhetoric, Grammar, Mythology, both ancient and modern. The accentuation of the German words, first introduced by Hensius, and not a little improved by Hilpert and his coadjutors, has also been adopted, and will be regarded as a most desirable and invaluable aid to the student. Another, and it is hoped not the least, valuable addition to the volume, are the synonyms, which we have generally given in an abridged and not unfrequently in a new form, from Hilpert, who was the first that offered to the English student a selection from the rich store of Eberhard, Maas, and Gruber. Nearly all the Dictionaries published in Germany having been prepared with special reference to the German student of the English, and being on that account incomplete in the German-English part, it was evidently our vocation to reverse the order for this side of the Atlantic, and to give the utmost possible completeness and perfection to the German part. This was the proper sphere of our labor.

Morning Courier and New-York Enquirer.

The Appletons have just published a *Dictionary of the German Language*, containing English names of German words, and German translations of English words, by Mr. ADLER, Professor of German in the University of the City of New-York.

In view of the present and rapidly increasing disposition of American students to make themselves familiar with the Language and Literature of Germany, the publication of this work seems especially timely and important. It is in form a large, substantial octavo volume of 1400 pages, beautifully printed in clear and distinct type, and adapted in every way to the constant services for which a lexicon is made. The purpose aimed at by the editor cannot be more distinctly stated than in his own words, quoted from the preface, in which he states that he sought "to embody all the valuable results of the most recent investigations in German Lexicography, so that his work might thus become not only a reliable guide for the practical acquisition of that language, but one which would not forsake him in the higher walks of his pursuits, to which its literary treasures would naturally invite him." All who are in any degree familiar with German, can bear witness to the necessity that has long been felt for such a work. It is needed by students of the language at every stage of their progress. None of those hitherto in use have been satisfactory—the best of them, that published in Philadelphia, in 1845, lacking very many of the essentials of a reliable and servicable lexicon. From a somewhat close examination of its contents, we are satisfied that Mr. ADLER's Dictionary will be universally regarded as the best extant. Its great superiority lies in its completeness, no word in any department of science or literature being omitted. We cannot doubt that it will become at once the only German lexicon in use throughout the country.

